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A DISCOURSE OF THE *Nature* and *Necessity* OF FAITH IN Jesus Christ:

WITH

An ANSWER to the Pleas of our Modern *UNITARIANS* for the Sufficiency of Bare Morality or Meer Charity to Salvation.

By *NATHANAEL TAYLOR*.

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Mr. *TAYLOR's*

DISCOURSE

OF

Faith in Jesus Christ.

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THE
Epiſtle to the Reader.

'TIS a Common Obſervation of Heavy Bodies in their deſcent, that the further they fall, the ſwifter they move; the Exact Proportions whereof, ſome curious Men pretend very nicely to calculate and adjuſt: The Cauſe whereof, the Ancient Philoſophers will have to be an Internal Principle of Gravity; but Modern ones tell us, 'tis the Preſſure of ſome fine and ſubtle Particles of Matter; the more of which gets on their Backs, the greater is that Force wherewith they puſh 'em forward, and ſend 'em a-going. Something like this there is in Hereſy: For when once Men have taken one Step over the Fatal Precipice, what through the Weight of the innate Principle of Corruption, and what through the ſecret Influence

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of the Inviſible Powers of Darkneſs, down they tumble apace, with greater ſpeed every day than other, till they drop into the Lake of Open Infidelity, which lies at the Bottom; and whither their Next fall will be, is eaſy to determine.

We have a Proof of this in ſome of the Foreign *Unitarians. They began with denying the Deity and Satisfaction of Chriſt. Thence* Franciſcus Davidis, Chriſtianus Francken, Glirius *and Others proceeded to deny the Lawfulneſs of giving Religious Worſhip to Him: with whom, in This, our* Engliſh [a] *Unitarians who are their Spawn, do generally fall in.*

Smalcius *reproaches this Tribe, as Perſons of* [b] *little underſtanding, and puff'd up with a* Jewiſh *Spirit.* Nie-

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[a] *Brief Hiſt. of Unit. p.* 109. *Anſ. to* L. Milb. *p.* 46, 7, 8, 9. *Conſid. of Explic. of the Trin. p.* 11, 13, 27, 28, 59.

[b] —Adeò ut homines iſti non multum intelligere dici poſſint, qui Spiritu Judaico inflati, &c. Smalcius de Divin. J. Chriſti, cap. 24.

mojevius

mojevius *one of the Unitarian Fraternity ſays,* [c] *they are ignorant of Chriſt, have never taſted how kind and ſweet the Lord is; and that 'tis moſt certain, that All who are of this Strain are Pſeudo-Chriſtians, or Luke-warm ones, and are not built on Chriſt as lively Stones. And* Socinus *himſelf every-where thunders againſt 'em as* Jews [d] *and* Mahometans, *more than* Hereticks, *unworthy of the Chriſtian Name, who did in reality and in their Hearts altogether deny Jeſus to be the* Meſſiah; *That nothing more wicked could have been invented for* [e] *depraving our Religion; that 'tis Impudence in them to profeſs themſelves to be*

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[c] Socini Opera, Tom. 1. p. 398. Col. 1. & Tom 2: p. 466. Col. 1. *For we have ſeveral Epiſtles between* Niemojevius *and* Socinus *twice over: and ſomewhat more largely in the Firſt Tome than in the Second.*

[d] Oper. Tom. 1. p. 400. Col. 2. it. p. 656. Tom. 2. p. 467. it. p. 535. it. p. 538. Col. 2.

[e] Reſp. ad Wiek. Tom. 2. p. 538. it. p. 470.

Chriſtians; that they can't be ſaved; and that Palæologus *for this reaſon was juſtly left of God to turn Papiſt, to be put to Death in this World, and be damned in the next.*

And in another place, he Brands 'em in the Cheek. *For he tells us he never knew* [a] *one Good Man among 'em all; but he had ſeen or known Many of 'em that were turn'd* Epicureans, *and down-right* Atheiſts; *which (ſaith he) is not at all to be wondred at; for this Opinion of theirs do's by a ſhort Cut, lead 'em to Epicureiſm and Atheiſm.*

Notwithſtanding all this Heat, it will be Impoſſible to maintain the giving Religious Worſhip to Chriſt, when his Deity,

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[a] —Neminem ſe ex iſtorum numero adhuc noviſſe qui Chriſtianâ pietate & vitæ Sanctimoniâ eſſet præditus; immo nonnullos ex ipſis ſe vidiſſe aut ſciviſſe Epicureos & plane Atheos factos. Nec mirum eſſe, cum hæc ad Epicureiſmum & Atheiſmum homini Chriſti ſacris initiato via Compendiaria quædam foret. Socin. Op. Tom. 2. p. 773. Col. 1.

the

the Foundation thereof, is denied. For Religiouſly to Pray to a meer Creature is vile Idolatry. And Socinus *was on another Account the unfitteſt man in the world to pronounce ſo ſevere a Cenſure. For he affirm'd only that it was lawful* [b] *to Invocate our Bleſſed Lord (and then too we muſt be ſure it be only* [c] *in matters belonging to his Church) but it was no commanded Duty: Though, he ſays, we are required to* * Adore *and* Truſt *him: For which* Niemojevius, *though at other times he flatters and fawns upon him, yet tells him on this occaſion, that he had wholly ruin'd their Cauſe (as indeed he had); and that he talk'd* [d] Impertinently, and by his good Leave a little Inconſiderately. *Add hereunto what* Socinus *ſaith in another*

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[b] Socin. Op. Tom. 2. p. 465. Col. 1.
[c] Ib. p. 803. Col. 1.
* Ib. p. 715.
[d] Facis id Impertinenter, immo (pace tuâ ſit dictum) minus conſiderate. Ib. p. 470. Col. 2.

place,

[a] *place, and which in vain he do's elſewhere*
[b] *endeavour to ſoften and excuſe; that if*
[c] *any man hath but ſo much Faith, that he*
[c] *can Always go directly to God himſelf,*
[c] *and don't need the comfort which ariſes*
[c] *from the Invocation of Chriſt, his Brother,*
[c] *tempted in all things, this man hath no*
[c] *need to invoke Chriſt.*

Smalcius *too had as little Reaſon for his being ſo ſharp on theſe men: Seeing he tells us, that it don't ſeem Poſſible* [c] *to them who a little deeply conſider the matter, that there ſhould be any Precept concerning the Invocation of Chriſt. Though*

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[a] Quod ſiquis tantâ eſt fide præditus, ut ad Deum ipſum perpetuò recta accedere audeat, nec Conſolatione, quæ ex Chriſti Fratris ſui per omnia tentati invocatione proficiſcitur, indigeat, huic non opus eſt, ut Chriſtum invocet. Socin. Op. T. 2. p. 715. Col. 2.

[b] C. Wiek. T. 2. p. 538, 539.

[c] —Immo ſiquis rem paulo altius conſideret, quod ad Chriſti invocationem attinet, non videtur fieri poſſe ut extet de eâ aliquod præceptum. Smalcius ubi ſupra.

the

the ſame Gentleman in the Larger Racovian *Catechiſm tells us, the worſhip of Chriſt was a Precept* [d] tack'd *to the Firſt Commandment of the Decalogue. Now the requiring the Worſhip of Two Gods is a very Extraordinary Addition to the command of having but One.*

But I leave them to ſquabble and fight it out among themſelves as well as they can. For theſe zealous Sticklers for unlimited Toleration, did formerly by their own [e] *Confeſſion very bitterly Perſecute one another about this Point: Though now their Followers among us are for* [f] *compounding the matter.*

I proceed to ſhew in a few Inſtances the Effects of their Principles, which we ſhall find to be agreeable to their Natural

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[d] Cap. de Præceptis Chriſti quæ Legi addidit. Qu. 29.

[e] *Brief Hiſt. of Unit. p.* 109.

[f] *Anſw. to* L. Milbourn, *p.* 49.

Tendency,

Tendency, as their great Patriarch hath forewarn'd us.

Puccius, *who profeſſed himſelf to be of* [a] Socinus's *mind, and is thereupon highly applauded by him, do's in a manner reject the Scriptures as a uſeleſs Book; pleads for the Light within; turns a down-right* Seeker, *a perfect Viſionary, a meer Fool, and at laſt he drops like a* Soland *Gooſe into the Sea of Popery: as alſo did* Palæologus [b].

Socinus's *Honoured, and Learned, and Virtuous, and Pious Friend (as he calls him)* Mat. Radecius *was as very a* Seeker *as* Puccius [c].

[d] Franciſcus Davidis *denied that Chriſt ſpake by the Prophetical Spirit; and affirm'd that what he ſaid muſt be examin'd*

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[a] Socini Epiſt. ad Radecium tertia. Oper. Tom. 1. p. 378, &c.

[b] Socin. c. Wiekum, p. 538. Tom. 2.

[c] Soc. Op. T. 1. p. 380. Col. 2.

[d] Theſes Franc. Davidis. Socini Op. Tom. 2. p. 801, 802.

by

by and reconciled with Moſes *and the Prophets, or elſe be rejected; that the Old Teſtament was not antiquated or any way changed by the New: which new one laſted only till the Deſtruction of* Jeruſalem; *that he is not an Actual King, nor no longer a Mediator.*

[c] Martin Seidelius *affirms that the Prophets and the New Teſtament do manifeſtly contradict each other; and therefore he is for the Former, as being the more Ancient; as for Jeſus Chriſt he did not belong to his Religion, which was confined wholly to the Decalogue.*

The ſame accurſed Weed of Socinianiſm *being tranſplanted into our Engliſh Soil, hath brought forth the ſame Fruit.*

'Tis not for want of other Evidence that I ſhall confine my ſelf to thoſe Writers who gave Occaſion for the following

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[c] Seidelii Epiſt. in Socin. Op. Tom. 2. p. 806.

Diſ-

Diſcourſe: Of which I have a few things to acquaint the Reader withal.

When Mr. T. Firmin *dyed, one of the Party wrote his Life, and another Prints a Funeral-Sermon on that Occaſion. Some Paſſages therein cauſed Mr.* L. Milbourn *firſt to Preach at St.* Paul's, *and then to Print a Sermon, entit'led,* Falſe Faith not juſtified by care of the Poor. *This ſo enflamed one of that Sect, that he publiſhes a Book which he calls* a Vindication of the Memory of the late Excellent and Charitable Mr. *T. Firmin,* from the injurious Reflections of Mr. *Luke Milbourn in that Sermon of his.*

I have taken notice of a Paſſage or two in the Life and Funeral-Sermon; but I do declare, I do not deſign any Reflections on the Dead, nor will I diſturb his Aſhes. Nor do I appear in Mr. Milbourn's *behalf; either as to his Text, or the way of managing it. He*

is

is of Age, and let him ſpeak for Himſelf. 'Tis the Errors of the Living that I have to do withal; and my main Buſineſs is with the Vindicator, *whoſe Deſign is to ſubvert the Goſpel of my Bleſſed Lord and Saviour, in whoſe Defence Alone I therefore appear.*

Down-right Infidelity is the thing he drives at. This he chews upon, mumbles up and down in his mouth, it ſticks between his Teeth, and he doth in moſt places only ſtammer and liſp it out. But 'tis not hard to gueſs at his meaning: And that we might not be at a Loſs in one Place of his Book, which the Reader may find cited out of him at large in the 156, 157, 158. *pages of the following Treatiſe, he ſpeaks out, and opens his Mouth ſo wide, that we may ſee his whole Heart, and 'tis* an evil Heart of Unbelief.

Who or what he is, I have not been ſolicitous to enquire. I know no more of him than what he tells us of himſelf, viz.

that

that he is the Son of a [a] Citizen, and a ſmall Dealer among them, *&c. And ſaith he,* I [b] write in Haſt. *Indeed he is ſo much in Haſt, that he has dropt all his Chriſtianity by the way, if ever he had any. Men who ride Poſt are apt to blunder and ſtumble, and confound one thing with another. So hath he done. For ſpeaking about the Faith of* Abraham, *and the Patriarchs before and after him, That God is, and is a Rewarder of them that diligently ſeek him:* Might not other People (*ſays he* [c]) have this Faith, who were not of the Family and Kindred of *Abraham*? what thinks he of *Melchizedeck*? And did not *Abimelech* fear God, though *Abraham* thought otherwiſe? But the *Ninevites* believed God, repented, and were forgiven. No doubt theſe Men differ'd from *Abraham*, and *Abraham*

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[a] Vindic. p. 4.
[b] Id. p. 18.
[c] P. 16.

from

from them in ſome MODES of Worſhip: but why ſhould they be damned ~~from~~ nor differing from *Abraham*, more than *Abraham* ſhould be damn'd for differing from them in ſuch matters? *Now his Pen runs a little too faſt, who can't diſtinguiſh between* Articles of Faith *and* Modes of Worſhip.

As for Melchizedeck *we know but very little of him. And we underſtand the leſs, becauſe ſo many Learned men in their Diſputes have raiſed ſuch a Duſt, as is enough to blind ones Eyes. But as for him and* Abimelech, *and the* Ninevites *too, what I have ſaid in p.* 126. *of the following Diſcourſe, concerning* Job *and his Friends, may be applied to them, and will fully anſwer any thing of a ſeeming Argument that may be thought to be couched in what he ſays of them.*

I hope this Gentleman who writes in Haſt, *will at his Leiſure read what I have ſaid; and then I do not deſpair but he may change his mind: At leaſt, that he*

will not proceed to fight againſt Chriſt with the Sword of the Spirit, which is the Word of God: which he who handles at ſuch a rate as he has done, will find another day has a very ſharp Edge.

But whatever he may do, I hope what I have written, will not prove unſerviceable to Others. That it may not, I deſire thoſe into whoſe Hands this ſhall fall, to be ſerious and in earneſt; and to do me the Juſtice to believe that I am ſo, while I am pleading his Cauſe below, who is pleading that of all the Faithful above; and by whoſe Merits and Interceſſion I hope e're long to arrive at the Bleſſed Place where he is, to be with him, and to behold his Glory.

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A DISCOURSE OF *Faith in Jeſus Chriſt.*

The INTRODUCTION.

§. I. Divine Faith, conſider'd as an Act or Habit, is the Aſſent of the Mind to a Thing as True upon the Authority of God revealing it. Holy Men ſo Aſſent to Every thing, which they are convinc'd that he hath ſaid. What the Apoſtle profeſſes of Himſelf, was not Peculiar to Him alone; *I worſhip the God of my Fathers, believing All things* Acts 24. 14.

things which are written in the Law and the Prophets. Every True Chriſtian doth as much; nay, ſince the Canon of the Scripture is compleated, he doth *more*; for he believes all that is written by the Evangeliſts and Apoſtles too, who have given the Finiſhing Stroke to Divine Revelation. He unfeignedly Aſſents to the Word of God; the Whole and Every Part thereof; to its Hiſtories and Prophecies, Myſteries and Commands, Threatnings and Promiſes.

§. II. True indeed, Holy Men may Err; and, 'tis Plain, many of 'em do; for they are of Contrary Perſwaſions, and all of them can't be in the Right. There are ſome Truths in the Holy Scriptures of a Lower nature, which they do not *Explicitely* Aſſent unto; becauſe through the Smallneſs of the Print, Want of Light, or the Weakneſs of their Eyes, they cannot ſee 'em there.

How-

However, all Sincere Christians do agree in all the Fundamentals of the Christian Faith; and have a *Virtual* Belief of all the other Points. For as the Waters of a River that Branches forth into different Streams, and runs in various Chanels, were once United in one Common Fountain; So all True Believers, though unhappily divided into Divers Perſwaſions, yet do unanimouſly Center in this as their Common Principle, That whatſoever God ſaith in his Holy Word muſt needs be True, and cannot be Falſe; and therefore they are ready to embrace what they now reject, as ſoon as they diſcern the Stamp of Divine Authority upon it.

§. III. But yet Sincere Chriſtians do not *Equally* exerciſe their Faith about all the Truths that are written in the Bible. Their Eye is in a Peculiar manner fixed with Attention and

Delight on thoſe Parts of it which relate to our Lord Jeſus Chriſt, his Perſon, Natures, Mediation, and the Promiſes of Grace and Mercy thorough him. This is evident from the Different *Nature* of thoſe Truths; and the State of *their Caſe*, who do believe.

From the Different *Nature* of thoſe Truths. 'Tis revealed who Betrayed our Saviour, and under whom he was Crucified. But no man can ſuppoſe theſe Points are of Equal Importance with that of his *Dying for our Sins*; unleſs he will ſet *Judas* and *Pontius Pilate* on the Level with his Saviour; and think he is as much beholden to the Treachery of the One, and the Cowardice of the Other, as he is to the Merits of the Son of God: Or, (ſeeing That alſo is revealed, that Two Malefactors were put to Death with him) that he is as much concern'd to *look upon*

One

One or Both of the Thieves, as upon a Dying Jeſus, that ſo he may be ſaved.

This is further evident from the State of their *Caſe* who do believe: They are Convinced Sinners, who know themſelves to be Guilty before God, and in Danger of Hell-Fire. Converſion and Faith begin in *Legal* Convictions: You may more Rationally expect to find Paradiſe on the Top of a Craggy Rock, than Saving-Faith in the Stony Heart of an Unhumbled Sinner. And theſe Legal Convictions iſſue in *Evangelical* Ones, which always remain after the Great Work is wrought; As when a Statuary cuts the Rough Marble to Form it into a Beautiful Image, the Impreſſions he made upon it do ſtill Abide after the Statue is compleated. Believers induſtriouſly preſerve a Quick and Tender Senſe of Sin in their Souls; and when they find they grow

Dull and Stupid, they are Uneaſy under it, as a Man is when his Limbs begin to grow Numm'd and Dead.

Now what Part of the Word of God is moſt proper to be preſented to a man under theſe Circumſtances? Will you turn him to its *Hiſtories* and *Prophecies*? Theſe, though fit Objects for him at Other times to exerciſe his deepeſt Thoughts upon, yet are no more ſuited to the Preſent State of an Awaken'd and Trembling Sinner, than the Melodious Sounds of Muſick to a Groaning and Dying Man. Or will you ſet before him the *Commands* of the Law? Theſe he knows he hath grievouſly broken; and the View of Them is like a man's ſeeing the Dead Body, or the Walking-Ghoſt of the Perſon whom he hath Cruelly murder'd, which preſently puts him into great Diſorder and Confuſion.

Will

Will you read to him the *Threatnings* of the Law? Theſe are They that have Diſquieted him: and to ſet Theſe in Order before him, is as if a Magiſtrate ſhould Afreſh bring forth before the Offender, that very *Rack* on which he hath already endured the ſharpeſt Pains: the meer Sight of the Engine is enough to Terrify and Torment him Anew, and ſave the Executioner any further Labour.

But now, do but Diſcourſe to this Man concerning the Mediator, and the Promiſes of Grace and Mercy through him; as if you had the Power of working Miracles, you *raiſe the Dead*, and give a new Life to the drooping Soul: All this is wrought, not by your own Power, but by the *Name* of *Jeſus*; ſo much Vertue is there in that One word, *A Saviour.*

A condemned Criminal beholds the Common Spectators, the Gibbet, the Executioner, and his dear Friend who brings him a Pardon in his Hand, with One and the ſame Eye: But 'tis eaſy to determine, which of all theſe he doth fix it upon with the greateſt Steadineſs and Delight.

§. IV. I hope what hath been ſaid, is ſufficient to Prepare the Reader to peruſe the Following Diſcourſe with Seriouſneſs and Attention, about *Faith*, as terminated on *our Lord Jeſus Chriſt*. Which being a Point of great Weight and Moment as to his Preſent Peace and Future Happineſs, I ſhall endeavour to ſet it in the cleareſt Light I can: And in Order thereunto, I will Explain its Nature, by bringing together the ſeveral Deſcriptions of it, which we meet with in the Scriptures; and ſhew the Reaſons why we have ſo many and ſo different Ones

Ones there. And then I will prove its Neceſſity to Salvation; and Anſwer the ſeveral Pleas for the Sufficiency of Bare Morality, or Meer Charity, which have been advanced of late by ſome Modern Authors, who repreſent *Faith in Chriſt* as a very Inſignificant thing: By which 'tis eaſy to gueſs what Thoughts they have of *Him*, who is the Object of it. They have Impiouſly endeavour'd to Degrade the Son of God into a *meer Man*; and their Malice does not Stop there, but they attempt to Sink him into a *Cypher* too.

CHAP.

CHAP. I.

Of the Nature of Faith in Jeſus Chriſt.

IF we conſult the Holy Scriptures, we ſhall find in them very Different Accounts of Faith in Jeſus Chriſt. Sometimes 'tis deſcribed by its ſeveral *Acts*; at other times by its Genuine *Fruits*. I will conſider Both; and by Drawing together what is Scatter'd up and down in many places, endeavour to form a True and Full Notion of it.

And Firſt, I will conſider the Several Acts of Faith. They are Three:

Aſſent,
Conſent, and
Reliance.

I. There

I. There is the Act of *Aſſent.* §. I. Which is a Perſwaſion of the Truth of all thoſe things laid down in the Holy Scriptures concerning Chriſt, on the Account of Divine Authority revealing 'em to us. And as theſe are Many, accordingly this Act of Faith is variouſly deſcribed.

Sometimes by our Aſſent to This Grand Truth, That he is God's own Son: *Who is he that* * *overcometh the World, but he that believeth that Jeſus is the Son of God?* * 1 John 5. 5. *See alſo* John 20. 31. Acts 8. 37.

Sometimes by our Aſſent to his Incarnation: *Hereby know ye the* † *Spirit of God; every Spirit that confeſſeth that Jeſus Chriſt is come in the Fleſh, is of God; i. e.* Provided that Confeſſion ſprings from an inward Perſwaſion of it; or elſe a Man is acted by no other than the Unclean Spirit, and is of the *Devil*, and not of God; for he tells a Lye while he confeſſes the Truth. † 1 Joh. 4. 2.

Some-

Sometimes by our Aſſent to this, That Jeſus of *Nazareth* is the *Meſſiah*, or the *Chriſt*; *i. e.* appointed of God to be the Great Prophet, the High Prieſt, and Univerſal King:

1 John 5. 1. *Whoſoever believeth that Jeſus is the Chriſt, is born of God.* And St. *John*

*Joh. 20. 31. tells us, this was his End in writing his Goſpel, that men *might believe that Jeſus is the Chriſt the Son of God*: Which thereupon we may reaſonably ſuppoſe is a very Weighty Point. He makes, or rather ſhews Himſelf to be a *Little* Man, who chuſes a Little Subject; no Wiſe Author will do This; much leſs an Inſpired One, under the Conduct of the Spirit of Wiſdom. And the End he propoſed was ſuitable to the Argument he inſiſted on, *viz.* That *believing* This, *ye might have Life thorough his Name*: Whence 'tis clear, that This is at leaſt one Part of Saving-Faith.

Some-

Sometimes Faith is ſet forth by a Perſwaſion of this, That he was actually Sent of God; and though he arrived *Incognito*, and made not a Publick and Splendid Entrance into *Jeruſalem*, yet he was really that Great Ambaſſador, whom they had ſo Paſſionately expected a long time. So in thoſe words of our Bleſſed Lord himſelf, *I ſaid* * *it, that they may believe that thou haſt ſent me.* And *Martha* joins three Articles together in the Profeſſion of Her Faith; *I* † *believe that thou art the Chriſt, the Son of God, which ſhould come into the World.*

* Joh. 11. 42. *See alſo* Joh. 17. 8.

† Joh. 11. 27.

Sometimes Faith is deſcribed by giving Credit to him as Revealing the Will of God; *He ſpeaketh what he hath known and heard, and no man receives his Teſtimony. He that receiveth his Teſtimony, hath ſet to his Seal that God is true: for he whom God hath ſent, ſpeaketh the Words of God.* Which is preſently explained

John 3. 32, 33.

v. 36. plained thus: *He that Believeth on the Son of God, hath Eternal Life; and he that Believeth not the Son, ſhall not ſee Life.*

Sometimes Faith is ſet forth by an Aſſent to the Death of Chriſt as a Sacrifice, his Burial and Reſurrection.

1 Cor. 15. 1, 2. So St. *Paul*, when he refreſhes the Memories of the *Corinthians* about *the Goſpel* they had heard from him: *By which alſo* (ſaith he) *ye are Saved, if ye keep in Memory what I preached unto you, unleſs you have Believed in vain.* And what are the Articles which were the Subject of his Sermons, and the Objects of their Faith? They immediately follow, *For I delivered unto you Firſt of all, how that Chriſt died for our Sins according to the Scriptures: and that he was Buried, and that he roſe again the Third day according to the Scriptures.* So ſaith the ſame Apoſtle

Rom. 10. 9. in another place; *If thou ſhalt confeſs with thy Mouth the Lord Jeſus, and ſhalt Believe*

Believe in thy Heart, that God hath raiſed him from the Dead, thou ſhalt be ſaved. This Faith is ultimately terminated in the Father, yet the *Son* is not Excluded; He being meant in the following Words; *For the Scripture ſaith, Whoſoever believeth on him, ſhall not be aſhamed.* And *This Faith ſhall be imputed for Righteouſneſs.* v. 11. Rom. 4. 23, 24, 25.

Sometimes Faith is deſcribed by an Aſſent to his Deity and Soveraignty. When *Thomas* ſaid to him, *My Lord, and my God*; Jeſus replied, *Thomas, becauſe thou haſt ſeen me, thou haſt believed: Bleſſed are they that have not ſeen, and yet have believed*: viz. Not only that I am riſen from the Dead, but alſo what thou haſt thereupon declared, that I am both *Lord and God.* And 'tis the great Deſign of the Apoſtle throughout the Epiſtle to the *Hebrews*, to confirm thoſe who began to waver, in both the Parts of his Prieſtly Office, his Death and Interceſſion. John 20. 28, 29.

In

In a word; 'Tis alſo deſcribed by our Aſſent to Theſe Truths concerning him; That Forgiveneſs of Sins is to be had thorough his Name alone; That He will Raiſe the Dead, and Judge the World, and beſtow Eternal Life on all his Faithful Followers. Thus the Apoſtle ſeverely Cenſures thoſe Judaizers, who were for ſetting up the Law of *Moſes*, pleading its Neceſſity and Sufficiency to Salvation, without any need of the Sacrifice of Chriſt; as perſons that had *perverted* the *true Goſpel* of Chriſt, and were *turn'd to another Goſpel*, but a Falſe one; tells 'em, That Chriſt ſhould *not profit 'em at all*, was become *of no Effect* to 'em; they *fruſtrated the Grace of God*, made *Chriſt* to have died *in vain*; and then ſure they can't be thought to believe in him to Salvation. *I am the Reſurrection and the Life*, ſaith he: *and* * *whoſoever liveth and believeth in me, ſhall never die*; (or, as

Gal. ch. 1. v. 6, 7, 8.
chap. 2. v. 21.
chap. 5. 2, 4.
*Joh. 11. 25, 26.

as it ſhould be rendred, * *ſhall not die for ever.*) *Martha, Believeſt thou this?* And, ſaith the Apoſtle, † *This is the Witneſs of God, which he hath teſtified of his Son: He that believeth on the Son of God, hath the Witneſs in himſelf: He that believeth not God, hath made him a Liar, becauſe he believeth not the Record that God gave of his Son. And this is the Record, that God hath given to us Eternal Life; and this Life is in his Son. He that hath the Son, hath Life; and he that hath not the Son of God, hath not Life.*

* οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα.

† 1 Joh. 5. 10, 11, 12.

This is the Firſt Act of Faith: *viz.* Aſſenting to the Truths revealed in the Scripture concerning Chriſt on Divine Authority. And how ſlightly ſoever ſome Unwary Men have ſpoken of it, 'tis a Matter of vaſt Conſequence. This is a Foundation-Stone, and had need to be deeply laid, and carefully look'd after: For the whole Building doth Lean upon

it, and is Supported by it. The other Acts of Saving-Faith, and the Whole of Practical Chriſtianity are Vertually contained in it, and Deducible from it by the Influences of the Spirit: As the Scent, Leaves, Colour, Fruit, and Branches of a Tree, are Vertually in the narrow Compaſs of a ſmall Seed, and ſpring up from it, when duly water'd with the Showers of Heaven, and cheriſh'd by the Beams of the Sun. The Devil is aware of this; and therefore he doth ſo often Aſſault us in This Part, ſubtilly undermines, and ſorely ſhakes It, eſpecially at This Day. 'Tis our Intereſt to Strengthen the Place where he makes ſo Vigorous an Attack: So by learning the *Wiſdom* of the Old Serpent, we ſhall happily eſcape his *Sting*. Too many profeſs the Chriſtian Faith, only becauſe 'tis the Religion of their Country (and they muſt be in the *Faſhion.*) 'Twas the

the Way of their Fathers, and they have it as they have other things, *Ex traduce.* They were bred up in it from their Infancy; and one would think that were but a very Little while ago, for in Knowledge they are Children ſtill. In ſuch a Nation as This is, it would be a Reproach and Shame to 'em not to do ſo; and that is All they have to ſay for it; and ſo they are eaſily turn'd to be *Socinians*, and *Deiſts*, and *Atheiſts*, or what you pleaſe; for they are Pliable as the Firſt Matter that is ready for any Shape: Or, like Soft Wax, which though wrought into the Figure of an Angel, yet with a Warm Hand, and a very little Skill and Pains is moulded into the Form of a Devil. I would adviſe the Reader to Study the Rational Evidences and Proofs of the Truth of Chriſtianity, and he will find this to be like watering the Tree at the Root.

§. II. II. Beſides the Aſſenting, there is the Conſenting Act of Faith, which is a Serious Choice and Acceptance of Chriſt as Prophet, Prieſt, and King; to do the Whole Work of a Redeemer upon us; to be All that to us, and do All that for us which God hath appointed him to be to, and do for Wretched Sinners; and in order whereunto, he hath inveſted him in that Threefold Office. The Faith of a Philoſopher is confined to his Underſtanding; that of a Chriſtian reaches to his Will: like the Soul in which 'tis rooted, it dwells in Head and Heart too at the ſame time. *What hinders, but I may be Baptized,* ſaid the Eunuch: To which *Philip* replies, *If thou believeſt with all thy Heart, thou mayeſt*: Whereunto he anſwers, *I believe that Jeſus Chriſt is the Son of God*; and thereupon he was *Baptized.* The *Son of God,* and the Meſſiah (or the Chriſt) though they are different

Acts 8. 37, 38.

Terms,

Terms, and ſignify different Things, (the Former, his Deity and Equality with the Father; the Latter, his Solemn Deſignation and Appointment to the Office and Work of a Redeemer) yet they belong to one and the ſame Perſon, and ſo were underſtood to do in Thoſe Days. The Eunuch therefore by Profeſſing his Faith in him as the Son of God, doth thereby own him to be the Meſſiah; *i. e.* to be Solemnly inveſted in the Office of a Prophet, and of a King, and of a Prieſt too. The two Former of theſe are not denied: If they were, 'tis Eaſy enough to prove his Faith in Jeſus of *Nazareth* as Prophet and King, as from other Topicks, ſo from his being *Baptized* into his Name. As alſo his Belief of the Trinity; becauſe Baptiſm is Expreſsly required to be Adminiſtred in the Name of the Father, Son, and Holy Ghoſt. But a * Modern Author

* *Reaſ. of Chriſtia.*

ſeems to deny his Faith in him as a *Prieſt*. But that I think may be proved too, if we do but Conſider what he was doing, when *Philip* reach'd him. He was Reading this Part of the Prophecy of *Iſaiah*, *He* v.32,33. *was led as a Sheep to the Slaughter, and like a Lamb dumb before the Shearers, ſo open'd he not his Mouth: In his Humiliation his Judgment was taken away, and who ſhall declare his Generation? For his Life is taken from the Earth.* And being at a Loſs, he enquires, v. 34. whether *the Prophet ſpake this of Himſelf, or of ſome Other. Then Philip be-* v. 35. *gan at the Same Scripture and preached unto him Jeſus.* He preached Jeſus unto him *from the 53d of Iſaiah*, ſhewing how That Prophecy agreed Only to Him. This Eunuch was a very Devout Man, as appears by his Travelling on the Account of Religion from *Ethiopia* to *Jeruſalem*, notwithſtanding he was a great Miniſter of State;

State; and his Reading his Bible in his Return, while he was on the Road in his Chariot, is Demonstration how much he thirsted after a better *Treasure* than any his Queen had committed to his Charge; that of Divine Knowledge I mean. Whereupon, though when *Philip* was got to him, he was about the Middle of the Chapter, we have Reason to believe, he would Enquire into the Sense of the Foregoing Verses, which apparently treat of the same Argument, and have so close a Connection with what he was reading at that Instant, and desired to be Explained to him: And little Question is to be made, but that *Philip* expounded Them to him also. Hereupon by *Baptism* he was admitted into the Christian Church, and consequently was Baptized into the Death of Christ, and believed on him as offering himself up a Sacrifice for Sin; Else his Faith

had not been Anſwerable to the Sermon he Heard, or the Ordinance he Deſired. *For know you not, that ſo many of us as were Baptized into Jeſus Chriſt, were Baptized into his Death?* Rom. 6. 3.

In another Place of Scripture, mention is made of the Conſenting-Act of Faith under the Name of *Receiving*. *As many as Received him, to them gave he Power to become the Sons of God,* even *to as many as Believed on Him.* John 1. 12.

This is a Relative term, and doth neceſſarily ſuppoſe a prævious Miſſion, or a fore-going Offer. What is not Sent, or Offer'd me, I may Snatch at, or Seize by Violence; But I can't properly be ſaid to *Receive*. God has ſent his Son to be the Prophet, Prieſt, and King of his Church, and ſo do's he Offer him to us in his Holy Word: and ſo muſt we Receive him, not *Phyſically*, but in the *Moral* Senſe; *i. e.* our Souls muſt Conſent unto him as ſuch. We muſt, as Humble

ble Diſciples, apply to Him as our Teacher; as Guilty Creatures, betake our Selves to Him as our Prieſt and Advocate; and, as Obedient Subjects, ſubmit to him as our Soveraign Lord.

Now though all theſe three Offices render Him a Compleat Redeemer, which he would not have been, had he wanted any One of 'em; And though they have a Mutual Dependance upon, Run into, and make way one for the Other: And a Serious Chriſtian Admires him in all of 'em; which way ſoever he views him in any (True) Light, he diſcovers a Beauty and Glory in him: Yet in a Peculiar manner his *Prieſtly* Office is very Highly Eſteemed both by God and Man.

'Tis of great Account with God. 'Twas darkly hinted in the Firſt Promiſe about the Bruiſing his Heel. This was written of him in the *Volume*

Pſ. 40. 7. *Volume of his Book*, or, as the Word ſignifies, in the Front, at the very Beginning; yea and almoſt in Every Page of it too: For *his Sufferings* God
Acts 3. 18. *had ſhewed before by the Mouth of All his Prophets.* So Grateful was it to him, that he delighted in Sacrifices, becauſe they were Figures and Repreſentations of it. He would have this Office Typified by a Twofold Order of Prieſthood, that of *Aaron*, and of *Melchizedeck* too. God counted it an
* Heb. 5. 5. Honour to his Own Son. *He* * *Glorified not Himſelf*, but the Father did, when he *made him an High-Prieſt.* He ſettled him in this Office by a So-
† Pſ. 110. 4. lemn † Oath, which doth imply our great Backwardneſs by Nature to accept him as Such; that he ſhall never be Turned out of it to make way for Another to Succeed; and alſo the great Weight and Moment of it. For he who hath forbidden Us to Swear in Light and Trivial Affairs, would

would not be Guilty of it Himſelf. Many Promiſes were made to him, of * Aſſiſtance, of a † Seed to ſerve him, and of Kingly ‖ Power and Glory, as his Encouragement to go thorough the Difficulties of It. And for his ſo doing, the whole Hoſt of Heaven will * Admire and Adore him for ever, though the Knees of our Modern *Unitarians* are too Stiff to Bend to him.

* Acts 2. 25.
† Iſa. 50. 6, 7.
‖ Iſa. 53. 10, 11, 12.
Heb. 12. 2.
• Rev. 5. 9, 10, 11, 12, 13.

And no Wonder then that This Office of his, is ſo highly Eſteemed by Serious Chriſtians, who are Taught of God, and are Imitators of him. I ſhewed in the Introduction, that of All the *Truths* revealed in the Scripture, thoſe which relate to our * *Lord Jeſus Chriſt* are in a Peculiar manner eyed by a Believer, as moſt ſuitable to his Diſtreſſed State. 'Tis as certain, that of all the Truths relating to him, they are not thoſe that refer to Him as Teaching or Ruling, but to him as

* P. 5, 6, 7.

as Exerciſing his *Prieſtly* Office, as Dying and Interceding, which for the ſame Reaſon his Thoughts are Firſt and Chiefly exerciſed about. In this Field alone can you find the Cool Spring, which affords the Waters of Life for his Troubled Soul, without which a Spirit that is Weary, and Heavy Laden would not find Reſt, no not in Chriſt Himſelf. For as has been already obſerved, Convictions of Sin and Wrath go Before Faith, as in the Firſt Creation Darkneſs preceded Light, according as 'tis written, *The Evening and the Morning were the Firſt Day.* And they are always maintained After it, though not in ſo Sharp and Pungent a Meaſure and Degree. Now when a man is thoroughly Awaken'd, to what Purpoſe is it to tell him of Chriſt's being a Prophet, if you ſtop there? Alas, the Tidings of one that can open Blind Eyes, give no Eaſe to a man

man who hath a Bleeding Heart: Unleſs you tell him Chriſt hath died that ſo he might by the Blood of his Croſs Reconcile poor Sinners to God, deliver 'em from Preſent Guilt and Future Vengeance. And ſo you Borrow your Healing Inſtructions from his Prieſtly Office: and his Prophetical one affords no Relief to a Wounded Spirit but what it fetches Thence. The matter of his other Revelations of the Holy Nature and Juſtice of God, and the Purity of his Precepts, yea of Eternal Happineſs it Self too, without This, will but Enflame the Sore, and Exaſperate the Miſery; for 'tis *Death* to ſee a Tree of Life guarded by a Flaming Sword, turning hither and thither to keep a man off which way ſoever he moves to attempt the gathering its pleaſant Fruits.

And ſo it will, if without mentioning This, you Only tell the man that

that Chriſt is Univerſal Lord and King. *If all Power in Heaven and Earth* be lodg'd in his Hands, he is the more able to tread me down Under his Feet. Wretched Creature that I am! who will make my Peace with the Offended Majeſty of Heaven, ſave me from the Stroke of Juſtice, and deliver me from the Wrath to come?

But now repreſent Chriſt to ſuch a one, as offering Himſelf a Sacrifice to Satisfy Divine Juſtice, and Expiate the Sins of Men, and ſave 'em from Hell: This is to drop Healing Balm into the Raging Wound; This is what the Trembling Sinner Wants, and Deſires to have; and is far more Acceptable to him than Drops of Cordial can be to one that's fainting, and ready to ſink. Chriſt himſelf ſpeaks as if the View of him on the Croſs, dying for Theſe Ends, would be a Charming one, captivate Hearts, and

and conquer the Souls of Men. *I, when I am lifted up from the Earth, will draw all men after me.* And as this creates Life in an Awaken'd Sinner, ſo it keeps it in a Troubled Saint, to remember, *If any man Sin, we have an Advocate with the Father, Jeſus Chriſt the Righteous, who is the Propitiation for our Sins.* The Latter of theſe (which is alſo the Ground of the Former, for therefore is he our Advocate, becauſe he has been our Propitiation) is the Price, the Baſis and Foundation of all Saving Benefits. We are reconciled to God by his Death: Have Remiſſion of Sins, and are Juſtified through his Blood. If he had not Thus gone Away, the Spirit had not been given. Deliverance from Condemnation, and Hell; Freedom of Acceſs to God in all Caſes, Supply of all our Wants, Pity and Help under all our Diſtreſſes and Temptations, New Supplies of Recovering Grace and a Freſh Par-

John 12. 32.

1 Joh. 2. 2.

don,

don, Peace of Conſcience, Perſeverance in Faith and Holineſs; and after all, the Crown of Eternal Life: All theſe Beautiful Flowers do ſpring from this Root.

And This is the Prevailing Motive with a man to accept of Chriſt as his King, that Then he will be his Prieſt; but Otherwiſe he will Not. While Men are at Eaſe, they will not come to Him for it. His Yoke is too Pinching and Galling for their Tender Necks: His Burden preſſes with ſuch a Weight, that their Shoulders cannot bear it. But when once they are throughly Alarm'd with a Senſe of their Danger, and find that his Blood is the Only Ranſom whereby they can be preſerv'd from going down to the Pit; and they are told, if they will have him for their Saviour, they muſt accept him for their Ruler; This at length makes 'em Yield. 'Tis with them as with the *Iſraelites*,

Iſraelites, when they were ſorely haraſs'd by the *Ammonites*; they apply themſelves to *Jephthah*, to deliver them from their great Oppreſſion. He ſaith to 'em, *Shall I be your Head* then? This they readily comply with; *The Lord be witneſs between us, if we do not ſo according to thy Word.* Bleſſed Jeſus, I ſtick at no Terms, I give thee a *Blank*, write down thy Own Conditions, require what thou wilt; Only ſave me from Eternal Ruin, on the Brink whereof I ſtand. Judg. 11. 4, 5, &c. V. 9, 10.

And thus the Propoſal of Chriſt in the Goſpel is admirably Fitted to work upon men, and draw 'em to him in a Rational Way. For hereby an Offer is made of thoſe Bleſſings, (Pardon, and Salvation by the Blood of Chriſt) which as *Miſerable* Creatures we Need, and as *Reaſonable* Creatures we cannot but earneſtly Deſire; provided we will ſubmit to that Other Office of Chriſt, which as *Sinful* Creatures

we are very much Averſe unto; but if we will not Do the Latter, we ſhall never Enjoy the Former.

But the matter doth not Stop here. If this be the ſtanding Senſe of a man's Heart; I Hate this Holineſs, I do by no means Like this Obedience: Only ſuch is the Neceſſity of my Caſe, that of Two Evils I will chuſe the Leaſt; this is not a Right Work, nor will it prove a Laſting One. And that's the Reaſon why ſo many who on their Sick Beds ſeem to embrace Chriſt in all his Offices, become vile Rebels again as ſoon as their Diſeaſe and their Fears are over. If a man prove a True Believer, the Spirit of God goes On, and ſhews him a Loathſomneſs in Sin, as well as the Danger of it; to which he feels a ſtrong Propenſion, like a Dead Weight within. The Holy Ghoſt Enlightens him about the Beauty of Holineſs, and the Goodneſs of Obedience as well

well as the Reward of it; and makes him deeply ſenſible of his own Natural Averſeneſs to it. Hereupon he ſees an Amiableneſs in, as well as the Neceſſity of the Kingly Office of Chriſt. Here's one whoſe Buſineſs it is to ſubdue the Enmity of my Heart, which though I am ſick of, yet I can't ſhake off my Diſeaſe, but carry it with me, wherever I go; to beat down my Corruptions, that run with a Stream too ſtrong for me to Oppoſe, ſo that my Veſſel is eaſily driven down before it: *To write his Law in my Heart, put his Fear and Spirit into my Inward parts, and cauſe me to walk in his Statutes.* Him hath God exalted to beſtow *Repentance* upon men. Acts 5. 31. So that hereupon there's nothing Diſtaſteful in Chriſt, Every thing in him is Lovely and Neceſſary. The man needs All, and is Glad of All; whereupon he Opens to him, and Joyfully entertains him as Prophet, Prieſt, and

King too. And when he doth ſo in Sincerity, he is a true Believer: If thereunto be added,

§. III. III. *Reliance* upon him (which is the Third Act of Saving Faith); Dependance upon his Righteouſneſs, Death, and Sacrifice, as the only procuring Meritorious Cauſe of Pardon, Grace, and Eternal Life. I ſay, the *Only* Procuring *Meritorious Cauſe*: For there is no Other. And he who puts his Confidence in any Perſon or Thing beſides, *as a Meritorious Cauſe*, will find it to be a Fatal Error. If a man ſet one Foot on a Rock, and the t'other on a Quickſand, the Latter that is ſo ill plac'd will ſink, and draw the Whole Body after it. Hence we read ſo often of * Truſting in Chriſt. And a true Believer is deſcribed as one that *flees* † *for Refuge, to lay hold on the Hope that is ſet before him.* Fleeing implies ſome Senſe of Danger, and

* Pſal. 2. 12.

Eph. 1. 12.

† Heb. 6. 18.

and ſome glimmering Hopes (at leaſt) of a Poſſibility of Safety. For Fear and Hope are the two Wings on which a Soul does flye. That which a Sinner is in Danger of being ſeized by, is the Juſtice of God; whereupon he Haſteth away to Chriſt as his Strong-hold, where Alone he can be ſafe. This Act of Faith is ſometimes expreſſed by the *committing* our Souls unto him: At other times by Reſting, Staying, Leaning upon, and laying Hold on, and Apprehending him. Becauſe a Dependance on the Merits and Death of Chriſt, gives the ſame Eaſe to an Awaken'd Mind and Troubled Soul, as thoſe Actions do to the Bodies of Men, when they are ready to Faint and Sink. And hence we read of God's *ſetting him forth as a Propitiation through Faith in his Blood, to declare his Righteouſneſs for the Remiſſion of* Sins: and of *ſubmitting* our ſelves to *his Righteouſneſs, not eſtabliſhing our own.*

2 Tim. 1. 12.

Rom 3. 25, 26.

Rom. 10. 3.

Now becauſe Some have talk'd very Indiſcreetly, whence Others have taken Occaſion to write very Prophanely of this Act of Faith, I ſhall ſpeak a little to it in theſe Five following Particulars:

1. It ſuppoſes a ſtedfaſt Perſuaſion of the Deity of Chriſt: For if he were a Mere Creature, though ever ſo Excellent a One, no man could Rationally expect to be Bleſſed by putting his Truſt in him for Pardon, Grace, and Glory, as long as he has his Reaſon about him, and his Bible in his hand, wherein it is written, Jer. 17. 5. *Curſed is he that Truſteth in Man, and that maketh Fleſh his Arm.* Chriſt muſt be truſted in by us, both Living and Dying. Now a conſidering man would Tremble at the Thought of being guilty of Idolatry and Creature-Worſhip all his Life long; eſpecially making That his Laſt and concluding Act, which there's no Poſſibility for him to Repent of. He would

would not dare to give the Glory of a Jealous God to Another, juſt as he is going to his Bar to receive an Unchangeable Sentence from his Mouth.

2. 'Tis a very Difficult ~~and Noble~~ Act of Faith. The Beſt of men, who have had many Experiences of very extraordinary Supplies, yet when New Straits and Difficulties come upon 'em, find it very Hard to truſt God for their Bodies, for a few Morſels of Bread, and a little Cloathing, for Themſelves and their Children. How many Unbelieving Thoughts riſe in 'em upon a Freſh Trial! They could never have thought there had been ſo much of This Evil Principle in 'em. But the Tide running out, and the Channel being almoſt Dry, (they being reduced to great Extremity) the Mud and Filth is eaſily ſeen, which lay Hid before. How much Harder is it for a Sinner under the Condemnation of God's Law,

and his own Conſcience, to Truſt in Chriſt, whom he never Saw, whom he has never yet Tried, for Pardon and Eternal Life; to put his Soul into his Hands, lay the Weight and Streſs of his Everlaſting Concerns on him; and Renouncing every thing elſe, to venture his All in this ſingle Bottom; eſpecially to do ſo in a Dying Hour, when a man is in the Near View and Proſpect of Eternity! and hath a very Lively Senſe of the Juſtice Holineſs, and Majeſty of that God, before whoſe Tribunal he is immediately to appear!

3. And as this is a Difficult, ſo 'tis a Noble Act of Faith too, whereby Chriſt is highly Glorified: For in doing Thus, we Practically declare in Deſpight of all Diſcouragements, that we are firmly perſuaded of his Love and Grace, Faithfulneſs and Power; the Merits of his Blood, the Value of his Interceſſion, and the Truth of

of his Promiſes; and ſet our Seal to the Record given of him in the Word, that he *is Able to ſave to the Utmoſt, all that come to God through him*; and he *will not caſt out any* that ſeriouſly apply themſelves unto him. And as tis a Noble, ſo Heb. 7. 25. John 6. 37.

4. This is a Neceſſary Act of Faith: For when a man ſees himſelf in danger of Eternal Ruin, and knows he hath none other beſides Chriſt to truſt unto; if he don't rely upon him, his Heart muſt ſink in Deſpair like a Stone in the Water. A ſingle man in a poor ſhatter'd leaky Veſſel, in a dark Night, far remote from the very ſight of Land, in the midſt of a tempeſtuous Sea, whoſe foaming Waves are furiouſly daſhing upon it, ſo that on every ſide 'tis continually ſucking in Water; without Pump or Sails, or Pilot; is but a very faint Emblem of ſuch a perſon, who under a Quick Senſe of his own Sins, and

and the Wrath of God, hath Nothing at all on which to Depend. And yet

5. This Act of Faith ſometimes runs very low with a ſerious Chriſtian. It may be ſo on a Man's Firſt Believing; and ſometimes a great while After, in an Hour of Spiritual Darkneſs and Deſertion: whereupon if we could but ſtand at his Cloſet-Door, we might over-hear him breaking forth in ſome ſuch Language as this. "My Sins are Many, and "my Danger is Great, and my Fears "are Proportionable to both. What "will become of me to all Eternity "God only knows. But yet however, "there is Salvation for loſt Sinners "through the Blood of a Redeemer; "tho I am ſo far from having an Aſſu-"rance of an Intereſt in it, that I am "terribly afraid I never ſhall. Many "Diſcouragements break in like "Wave after Wave on my diſtreſſed "Soul, and I have much Ado to keep

"my

" myHead aboveWater,yea it is often
" covered by it; yet I ſee a ſafe Har-
" bour; but Lord, at how great a
" Diſtance am I from it, ſo that I
" can but juſt perceive it! Oh that I
" could but ſwim to it! Well, I will
" make Towards it, though I fear I
" ſhall Sink long before I reach it.
" But however I'll try what Rich,
" Sovereign, Free Grace will do. If
" I am indeed the vileſt Sinner that
" ever was; then Chriſt never yet
" had ſo fair an Opportunity of ſhew-
" ing his Tender Love, his Infinite
" Power, his Unſhaken Faithfulneſs,
" and the Value and Efficacy of his
" Blood,in all their Beauty and Glory,
" as now he has. What though I am
" an Obſcure Perſon, and ſhould
" never have the Opportunity of
" Publiſhing it on Earth? Yet it will
" not Die as a Secret in my Boſom:
" The Happy Tidings will run
" through the Heavens; and the

" Bleſſed

" Bleſſed Inhabitants above will
" Wonder at his exceeding Abundant
" Grace overflowing to me; and ſing
" Hallelujahs to the Lamb of God on
" My Account. And though Chriſt at
" the Laſt Day will be Admired and
" Glorified in All his Saints; yet if I
" be found among 'em, I ſhall more
" Signally Adorn his Triumph than
" any One beſides. I will therefore
" venture into his Preſence, caſt my
" ſelf into the *Arms* of his Mercy:
" But that's too Proud and Saucy a
" word; I would rather ſay, I will
" Throw my Self at his *Foot*. If he
" Spurn me away, I can but die then.
" But it may be he may ſtretch out
" the Scepter of his Grace to me,
" and then I ſhall Live: And who
" can tell, but he will? But if not,
" *if I periſh, I periſh.* So I muſt,
" If I don't apply to him. There-
" fore though he ſhould *Slay me, I*
" *will put my Truſt in him.* If I die,

I'le

" I'le die laying hold on the Horns of " this Altar. If ever Help come, I " know it muſt be in this Way; " Here therefore I am reſolved to " Abide, come on't what will, I'le " wait the Iſſue of it, and ſee how " it may pleaſe the moſt Compaſ- " ſionate Lover of Souls to deal with " mine.

This ſingle Cord many times hath a Soul to bear it up; and 'tis often ready to break, or He to let go his Hold of it. Such a One in deed is not in a very Comfortable, yet he is in a ſafe Condition; and if he continue thus looking towards Chriſt, waiting upon him, and reſigning to him, he ſhall be dealt with as a True Believer: Although he ſeem to have no Faith, and others may think he hath but little of it; yet I muſt ſay his Faith bears ſome proportion to his Diſcouragements, for it prevails over them; and therefore

it

it is Great, becauſe They are evidently ſo: Surely that is no inconſiderable Taper, which being born in the open Air and high Wind, trembles and wavers this way and that, ſo that one would expect every moment it ſhould be puff'd out, yet Burns on; though it gives no great Light and Comfort to the Poor Traveller who carries it in his Hand.

℔. IV. Theſe are the ſeveral Acts of Faith. But now, that we may not deceive our ſelves to our ruin, there's another Point to be ſpoken to, *viz. The genuine Fruits, and neceſſary Effects of it*: 'Tis a Grace that Purifies the Heart, Cleanſes the Life, Overcomes the World; is a Vital Spring and Principle of all manner of holy Obedience. St. *James* hath ſpoken ſo full and plain to this purpoſe, that ſome men will *never forgive him.* He calls him a *vain* man, who ſets up for

James 2. 20.

Faith,

Faith, if he hath not Good Works as his *Credentials*. Tis but *Saying* he has it. He will not allow it to be called by that name. He compares it to the Hypocritical Wiſhes of a Covetous Worldling, who when he has the good things of this Life in ſtore by him, only ſaith to his needy Brother, *Be thou warmed and Filled*, but Gives him nothing but his Empty Farewel Bleſſing of *Depart in Peace*, and is Glad he can ſo be rid of him. Such Empty Words are not the Vertue of Charity; nor is an Idle Flouriſh about Religion, or a dead Aſſent, the Grace of Faith; no more than a Carcaſs is a Man. For *as the Body without the Spirit is Dead, ſo is Faith alſo without Works*. It will *not Profit* a man, and it cannot *Save* him. 'Tis no better than a Gilded Vanity, or a Painted Bubble, that will pleaſe none but a Child or a Fool.

v. 14.

15, 16.

v. 26.

There

There was a Faith in the Power of Chriſt, which they who wanted, were not Healed by him of their Bodily Diſeaſes. *He did not many of his mighty Works* in his *Own Country*. What ſhould be the Reaſon of that? Their Own Native Air is wont to Revive Others, when they are almoſt Waſted away to Nothing. Surely *His* had not ſo Malignant an Influence as to diſpirit and enfeeble him. But this happened *becauſe of their Unbelief*. If no Cure be wrought on our Souls; if the Unclean Spirit be not caſt out of our Hearts; if we remain Dead in Treſpaſſes and Sins; it does proceed from the ſame Cauſe, and is a plain Argument, that the Faith of God's Elect hath not been wrought in us.

Mat 13. 58.

We read in the Scriptures of a Twofold pouring out of the Holy Spirit; One Before Faith, in order to the Working of it, which proceeds

ceeds from Christ as a *Designed Head*, for the Enlightning of Dark Minds, the Quickning of Dead Souls, and drawing Unwilling Ones to himself, that they may be made Living Members of his Mystical Body; As Vertue goes forth from the Load-stone, to Attract the Distant Iron. But then After this, there is a Solemn Bestowing of the Spirit by Christ as an *Actual Head*, on those who by Saving Faith are United to Him. Our Saviour speaks of this Royal Gift of his in those words, *He that believes on me, as the Scripture hath said, out of his Belly shall flow Rivers of Living Water. This spake he of the Spirit, which they that believe on him Should receive*, as the Evangelist interprets that Speech of his. And, saith the Apostle to the *Ephesians*, *In whom After that ye Believed, ye were Sealed with that Holy Spirit of Promise.* The Seal of a Prince sometimes has his Own Image

John 7. 38, 39.

Ephes. 1. 13.

upon it. The Holy Spirit of Chriſt had impreſs'd his Likeneſs on them, as a Token of their being Separated to be His. And *the Bleſſing of Abraham is come on the Gentiles through Jeſus Chriſt*, and ſo *we receive the Promiſe of the Spirit* (*i. e.* the Spirit Promiſed) *through Faith* in him. The Holy Ghoſt then takes Charge of them as Chriſt's Members, Poſſeſſes and Acts them for Him, Secures and Promotes His Intereſt in them, Reſtrains them from Sin, Strengthens them againſt Temptations, Quickens them to Duty, and Helps them in it, and Leads them in the Way of Holineſs, till he hath Safely Conducted them into the Preſence of Chriſt in Heaven. Which is ſo Certain a Truth, that the Apoſtle doth not Scruple to ſay, That *he who has not the Spirit of Chriſt, is none of His.* Now he who is in the Fleſh, and walks after it, is not under the Holy Ghoſt's

Gal. 2. 14.

Rom. 8. 9.

Ghoſt's Conduct; and conſequently is not a True Believer on Chriſt, whatever he may ſeem to be.

Now from what has been ſaid, we may eaſily form in our Minds a Right and Full Notion of Faith in our Lord Jeſus Chriſt. "'Tis ſuch an Aſſent "to the Truths laid down in the "Scriptures concerning Chriſt, on "the Account of Divine Authority "revealing 'em; and Such a Con-"ſent to him thereupon as Prophet, "Prieſt and King; together with ſuch "a Reliance on his Merits, as is Pro-"ductive of Univerſal, Sincere Obe-"dience both in Heart and Life. §. V.

And now ſince the Power of Self-Reflection is the Peculiar Dignity of our Nature, whereby we are advanced above the Rank of Brutes, I beſeech my Reader to ſhew Himſelf *a Man*, by conſidering whether he be a Chriſtian; and ſeriouſly Examine

himſelf, whether This Grace, Thus deſcribed, has been wrought in him. To Provoke him to it, I have a Double Motive to lay before him.

1. Wherever Faith is Deſcribed by, or the Promiſe of Pardon and Life made to any Single Part or Branch, it muſt be taken in the Full Latitude and Extent, as I have now open'd it. It muſt be underſtood *Senſu Compoſito & Cæteris paribus*; i. e. Provided there be All the Other Parts of Faith, and that it be of the Right Stamp and Kind, a *Working* Faith: And that for this very Plain Reaſon; Becauſe Otherwiſe we put ſuch a Senſe on One Scripture, as would Notoriouſly Contradict ſeveral Others. For Inſtance; 'Tis ſaid, *Whoever believes that Jeſus is the Chriſt, is Born of God.* And *theſe things are written to you, that ye might believe that Jeſus is the Chriſt, the Son of God; and that Be-*

1 John 5. 1.

John 20. 31.

Believing (This) *ye might have Life through his Name.*

This is to be taken Thus, Provided a man So Aſſent to this Truth, as thereupon to Receive him in All his Offices, and Truſt in him, and live in holy Obedience to him. For if it were thus to be underſtood, that if he meerly Aſſent to it, and live ever ſo Wicked a Life, Yet *he is born of God*; This would be to make St. *John* Openly Contradict himſelf, ſeeing Elſewhere he ſays, That *He who is Born of God*, don't and can't *commit Sin*, (*i. e.* live in a Courſe of Wilful Sin) *becauſe he is born of God, and his Seed remaineth in him*: And that *Such* a Committer of Sin, *is of the Devil, and not of God*; And that this is a Clear Caſe, In *This the Children of God are Manifeſt, and the Children of the Devil.* And ſo the Same man, at the Same time, muſt be a Child of God by One Scripture, and yet a 1 Joh. 3. 6, 7, 8, 9, 10.

Child of the Devil by Another. So if it ſhould be Thus underſtood, That he who Aſſents to this Truth, that *Jeſus is the Chriſt the Son of God*, though he lead ever ſo Ungodly a Life; yet *Believing This, he ſhall have Life through his Name*: This would be to make St. *John* Fight with St. *James*, who tells us, Such an Idle Faith will not Stand a man in any Stead another Day. And ſo one and the Same Man, at one and the Same Time, would be Saved and Damn'd by the two Different Parts of the Same Rule of Judgment; have a Right to Eternal Life by this Scripture, and yet be Doomed to Eternal Death by thoſe other innumerable Texts which aſſure us, That all the Wicked ſhall be turned into Hell.

The ſame might be ſhewn as to Truſting in Chriſt, and the other Branch of Faith: but this Inſtance may ſuffice. To this I'le add another Motive; and therefore 2*ly*.

2*ly*. The More a man hath of that which Looks like Saving-Faith, if he has not All of it, or if it be not of the Right Kind, the Sorer will his Damnation be. How Bitterly will Men complain Another day, We did Pretend to believe every thing contained in the Scriptures to be True, and yet we Lived as though we had been ſure every Word of it was Falſe. Wherefore we are Juſtly plunged the Deeper into Hell for acting directly Contrary to our own Light and Perſwaſion, and *holding the Truth in Unrighteouſneſs*.

How Fiercely will the Never-dying Worm gnaw Others, when they ſhall conſider, We not only ſeemed to have the Faith of Aſſent, but that of Affiance too; we Strongly Relied on Chriſt as our Prieſt, but never Submitted to him as our King. We were often told, This was wretched Preſumption; and fore-warn'd what

it would come to at laſt. But we would not Regard it; and ſo we fall into Hell not Pitied by Others, and Condemned by our Selves.

How Loud will the Cry be among Others, when they ſhall bethink themſelves, We not only pretended to Aſſent and Rely, but to Conſent too; only we Stuck at our Darling Luſt. And we are Eternally ruin'd for the Sake of that One Sin. We walked with Chriſt many a Step; and had we gone but One more, we had been in the Manſions of Glory; but for want of that we are Fallen down into the Region of Everlaſting Horror and Deſpair; and are Damned for being *Fools*, as well as for being *Sinners*.

And how Quick and Tormenting will be the Reflections of Conſcience among Others, when they ſhall ſay, We went Further than any of Theſe; When we lay on our Sick Beds, we

not

not only ſeemed to Aſſent, and Conſent, and Rely, and Began to Obey, but verily thought we had been Sincere; and were ready to fly in the Faces of thoſe who did with ever ſo much Modeſty inſinuate and drop a Suſpicion of us. But the Diſeaſe being perfectly removed, the Stream of Corrupt Nature, that was only Driven back, returned to its Old Channel; the World gained upon us again; we were intangled in our Old Corruptions, and grew a great deal worſe than ever; like Rotten Fruit, putrefying every Day more and more. And now we are juſtly loaden with Heavier Chains, and beat with Many Stripes, and deſerve to be laſht with Whips of Steel and Fiery Scorpions for Ever and Ever.

I hope what has been ſaid, will make the Reader Serious, and very Cautious, that he don't bleſs himſelf in

in a thing of Nought. If Conſcience don't work Now, it will, when Sickneſs comes, and Danger approaches. Modern Philoſophers tell us very ſurprizing Stories concerning a mighty Spring in the Air; that when its Particles are violently compreſs'd together, it endeavours a Reſtitution to its former Natural State; and the Greater the Oppreſſing Weight is, as ſoon as ever they can get themſelves Unfetter'd from it, they fly out with the Greater Force. Among many Other Experiments, * this is One; That a Glaſs-Bubble being Hermetically Sealed, and put into the Receiver, and the Surrounding Air Pump'd out; that which is Impriſon'd in the Bubble will ſo Expand, as in Four Minutes time to make it fly in Pieces, and break into Powder as Small as Sand. Every man finds ſomewhat Like this in his Own Breaſt. Conſcience hath a Native Spring in it, that

* Boyl's *Works Epit. Vol.* 1. *p.* 450.

that will endeavour to Recover its Ancient Power, if Oppreſs'd; and when it does, the Greater Violence has been offer'd to it, 'twill Return to its Throne with the Greater Fury. And when the Sinner is *Empty* of all his Outward Comforts wherewith he is now Encompaſſed on Every Side; all his Preſent Peace, which is as Thin, Contemptible and Brittle as a Glaſs-Bubble, will be uttery Shiver'd in Pieces by the Workings of that mighty Principle within. And awake it will in the Hour of Death, or to be ſure the next moment After; whereupon the Pleaſant Dreams of him, who was not a Sound and Thorough Believer, will be gone for ever. Men will find at laſt, that Peace ſpoken by the Father of Lies will not prove True, and Comfort fetcht from Hell, will End and Leave the Fool There.

CHAP.

Chap. II.

Of the Reaſons of ſo Different Accounts of Faith in the Holy Scriptures.

THE Foregoing Chapter affords Sufficient Ground for what muſt be the Subject of This; *viz.* To give the Reaſons why Faith in Jeſus Chriſt is thus Differently deſcribed in the Scriptures: Sometimes by One Act, or Object, ſometimes by Another, and ſometimes by its Fruits and Effects: I will Anſwer this Enquiry in the following Particulars.

§. I. I. The Sacred Penmen had a Reſpect to the Different State of Affairs in their Days; *viz.* The Great Difficulties

culties which attended ſome Acts or Objects of Faith; and the Sad Perplexities of Conſcience which awaken'd Sinners labour'd under.

1. They had a Reſpect to the Great Difficulties which ſome Acts or Objects of Faith were encumber'd with: and that on Various Accounts.

Some Articles of Faith were *New*, and ſeemed very *Improbable* at firſt View: This for Inſtance, That Jeſus of *Nazareth* was the Promiſed Meſſiah. That there ſhould Some Extraordinary Perſon come as a Deliverer, was of Old believed by 'em: But that Our Jeſus was He, was a New Article. And a very Hard one to a *Jew*, who had been Educated in this Perſwaſion, that the Meſſiah ſhould appear in great Pomp and Worldly Glory; whereas they ſaw Jeſus had not a Place wherein to lay his Head.

And

And when they beheld him Crucified with all the Circumſtances of Ignominy and Reproach, This was Such a Stone of Stumbling, that his Own Diſciples had much Ado to get over it. This made him look ſo very Unlike his Own Picture, as it had been Drawn by the *Beſt Maſters* among them, that it was almoſt Impoſſible to know Him; and they muſt reject Him, or all their Old Notions at Once.

And it was no Eaſy matter for a *Gentile* to receive him for a Saviour, who had been ſo Scornfully treated by his Own Countrymen as the vileſt Malefactor, and the worſt of Impoſtors. No wonder then that Other things are Paſſed by, and Saving-Faith in him ſo often Deſcribed by nothing elſe but an Aſſent to this Single Truth, That *Jeſus is the Chriſt.*

Sometimes the Owning ſome Points of Faith drew down Bloody Perſecutions;

tions; and to ~~Own~~ Profeſs them, was to run the Hazard of Life, and all in this World that's Dear to men. In thoſe Early days, he who Declared his Belief that Jeſus was the *Son of God*, and *raiſed from the Dead*, could not expect to continue long among the *Living*. And therefore Saving-Faith is deſcribed by an Aſſent to This Alone, which was the Trying Point; and ſuch a Conduct was requiſite to Eſtabliſh the Hearts of thoſe Primitive Chriſtians, leſt the Storm ſhould drive 'em from their Anchors, and they make Shipwrack of Faith and a Good Conſcience. Other Matters are waved, becauſe it might Reaſonably be Preſumed, if they Stood to the One, they would not be ſuch Fools as to Neglect the Other, and ſo loſe All, and gain Nothing by their Religion; be Miſerable in Both Worlds, Ruin'd in This and Damn'd in the Next.

At Other times ſome Objects or Acts of Faith were Openly Oppoſed, or at leaſt Secretly Undermined by Subtil Hereticks, and Falſe Teachers, who Subverted the Faith and Souls of Men. Thus when Many, whether *Gnoſticks* *, or whoever they were, denied the Incarnation of Our Lord, then Faith in him is deſcribed by an Aſſent to this Truth, *That Jeſus Chriſt was come in the Fleſh.* St. *John* makes the Owning or not Owning this a Teſt, whereby to know whether a Man had the Spirit of Chriſt or Antichriſt in him. There were *many* ſuch *Deceivers* and *Anti-Chriſts*, as he calls them, who denied it: And therefore, to prevent men's being Seduced by 'em, he ſaith, *Whoſoever tranſgreſſeth and abideth not in the Doctrine of Chriſt*, (meaning This Doctrine concerning him that he was *come*

* *Of theſe Hereticks ſee* Hammond *and* Le Moyne's *Not. ad* Barnabæ *Epiſt. Miſcell. Sacra Vol.* 2. *p.* 598, *&c.* Bull's *Exam. Cenſuræ, p.* 9. *and Def. of Mr.* H's *Enquiry into the Nature of Schiſm, p.* 99, &c.

1 John 4. 2.

2*d Epiſt. of* John ver. 7, 9, 10, 11.

come in the Fleſh, for of This he is ſpeaking) *hath not God*, has no Saving Intereſt in him; no, nor in Chriſt neither, as may be gather'd, not only from the Reaſon of the Thing, but from the very next Words of the Apoſtle; viz. *But he that Abides in the Doctrine*, (*i. e.* in This Doctrine) *of Chriſt, hath both the Father and the Son.* For, by the Rule of Contraries, he that doth Not abide in it, has no Special Relation to, and ſhall receive no Saving Benefit from either one or t'other: Yea, the Apoſtle's Indignation againſt them riſes to ſo great a Height, as to command True Chriſtians not to *receive* ſuch Hereticks *into their Houſes, or to bid 'em God ſpeed*: for he that do's ſo, *is a Partaker of* their *Evil deeds.* 'Tis very Obſervable, that theſe are the Words of St. *John*, who breathes forth nothing but Love and Goodneſs on Other occaſions; but he Thunders and

Lightens, and is all on a Flame againſt Theſe Seducers: would have Sincere Chriſtians not beſtow ſo much as a Good Wiſh upon 'em, but ſhut their Doors againſt 'em, as they would againſt a Man who hath the Plague upon him, and ſpreads Infection and Death wherever he comes. There was ſufficient Reaſon for all this Extraordinary Heat. Theſe Deceivers were *many*, and they were *Antichriſts*. They denied that Jeſus was a Real Man; and if he were a meer *Spectrum*, then he could not offer up a Real Sacrifice. And ſo they blew up the very Foundations of that Great Duty, Faith in, or Dependance on the Blood of Chriſt, which is abſolutely neceſſary to the Salvation of a Sinner.

And yet That was Another Point which was Directly Oppoſed too. That Notion which has made ſo great a Noiſe among us of late; *viz.* That *all that Faith that is neceſſary to Salvation,*

tion, is a Believing barely that Jeſus is the Meſſiah, ſo as to be ready to give Credit to all his Revelations, and take him to be our King, ſeems to me to be a Revival of that very Doctrine which the Apoſtle deſignedly writes againſt among the *Romans* and *Galatians*: Only with this Variation, That the Neceſſity of Obſerving the Ceremonial Law is warily dropt. 'Tis a very Common Practice for Men to Dig up Ancient Hereſies that had been Dead and Buried; cut off ſome of the more viſibly Unclean Parts of 'em, Paint the Reſt, and then make Unthinking People believe they are New Truths. Many of the *Jews* profeſſed ſo far to believe our Jeſus to be the Meſſiah, as to own him for a True Prophet, and take him for their Lord and King. Only they Seemed to have no greater Kindneſs for the *Prieſtly* Office of Chriſt, than a Modern Author, who Expreſly tells us, *Reaſonab. of Chriſti. p.* 214.

That *he doth not any-where Aſſume to himſelf the Title of a Prieſt, or mention* ANY *thing relating to his Prieſthood.* Though, by the way, he owned himſelf to be the *Meſſiah*; which till this New Light came into the World, was wont to be underſtood ſo as to comprehend the Office of a *Prieſt* as well as that of a Prophet and King. And he alſo owned, that the 110th *Pſalm* belonged to the Meſſiah (that is, to Himſelf) applying to that Purpoſe
Mat. 22. 44. the Firſt Verſe of it, *The Lord ſaid to my Lord, Sit thou at my Right Hand*, &c. Now of the Self-ſame Perſon are thoſe words undeniably ſpoken in the 4th Verſe of the ſame *Pſalm*, *Thou art a Prieſt for ever after the Order of Melchi-*
John 10. 15. *ſedech.* And our Saviour often ſpake of *laying down his Life for his Sheep,*
Mat. 20. 28. and giving *it as a Ranſom for many*; and, ſaid he, *this is my Blood of the*
Ch. 26. 28. *New Teſtament, ſhed for many for the Remiſſion of Sins*: And told his Diſciples,

ples, that after his Aſcenſion, he would *Pray for them*: And this I think is ſaying *Something relating to his Prieſthood*; of which, Offering Sacrifice, and making Interceſſion are the Two Branches. He that ſaid theſe things of himſelf, did, at leaſt *Implicitely, aſſume to himſelf the Title of a Prieſt*; and that, according to this Author, is as much as he did with reference to that other of the *Meſſiah*. 'Tis the Humour of the Times to run down the *Prieſthood*, both Name and Thing. But ſure Men carry the Point a little too Far, when they Fly at it, where-ever it is, and will not Spare it, no, not in our Bleſſed Saviour Himſelf; but rend away from him his Sacerdotal Work and Office; or at leaſt repreſent it ſo very Empty and Inſignificant a Trifle, that a Man may be a very good Chriſtian, and be Saved by him, though he believe not one Word or Syllable of it. John 14. 16. and Ch. 16. 26.

This, as I was ſaying, was for the Main, that Grand Error which the Apoſtle endeavours with all his Might to beat down in his Epiſtles to the *Romans* and *Galatians*, many of whom had no thoughts of being Saved by Faith in the Righteouſneſs and Blood of Chriſt, but by their Own Works of Obedience. And therefore St. *Paul* Rom. 10. 3. deſcribes Faith by *not Eſtabliſhing our Own Righteouſneſs, but Submitting to the Righteouſneſs of God.* Speaks often ch. 3. 25. of *Faith in his Blood* as a *Propitiation*, ch. 5. 11, 17. of *receiving the Atonement*, and *Abundance of Grace*, and *the Gift of Righte-* ver. 19. *ouſneſs*; and ſays, that by *the Obedience of* Chriſt *many ſhall be made Righteous*: And that theſe Men whom he argues againſt did *fruſtrate the Grace of God*, Gal. 2. 21. break in Pieces the *Croſs* of Chriſt, and make his Death to be altogether *in vain*: With many other Paſſages of the Same nature. Other Matters he over-looks, and ſpeaks Only to This, becauſe

becauſe this was the Only Part of Faith in Chriſt that was then in Diſpute between him and his Erroneous Adverſaries.

Again; At other times Another Act of Faith, and the whole Nature of it was Practically neglected, or miſ-underſtood. Some wreſted Sundry Paſſages of St. *Paul's* Epiſtles ſo far, as to aſſert, that a Barren Dead Aſſent, or a Bold Preſumptuous Truſt, was Faith, and all that was neceſſary to Salvation. And then either to Prevent, or Cure this Grand miſtake, we are told of Faith under the Notion of *receiving Chriſt Jeſus as the Lord*; and that 'tis but a Counterfeit if it don't purify the Soul, and work by Love, if it be not attended with Good Works, and accompanied with a thorough Change in the Temper of the Heart, and Tenor of the Life. Little or no Notice is taken of Other things, but This is inſiſted on, that Col. 2. 6.

ſo the Sacred Writers might (as in all Reaſon they Ought) more Effectually ſtrike at the Damning Errors of thoſe Times. Like wiſe Commanders, who ſeem Comparatively to neglect the Other Parts of a Fort, and draw down all their Strength to defend That Poſt, which being vigorouſly attack'd, is in great Danger of being taken by the Enemy.

Thus the Holy Penmen of the Scriptures Single out and Faſten upon That very Point that was wholly New, and look'd like an Incredible one; that which was Oppoſed by Bloody Perſecutors, or Subtil Hereticks; or Miſtaken by wretchedly Deluded and Licentious Men. They Preſs and Eſtabliſh That which was the Special Truth and Duty of their Day: And therefore we have One Account of Faith in One Place, and Another Account of it in Another Place;

Place; according to the Different Circumstances of the Times wherein they spoke or wrote, or the Persons they had to deal with; against whom they levell'd their Discourses. They don't in all Places mention Other Objects or Acts, nor Sometimes the Necessary Fruits of Faith, which shew it to be of the Right Kind; though in Themselves altogether as Weighty, (which yet at Other times they do take notice of;) Because Then there was no Present Necessity of insisting upon Them; they were Foreign to the Argument in hand, were not the Question in Controversy, which they Confine themselves unto. And herein the Scripture was Wisely compos'd, and the Penmen of it did as Good Authors would and should do, who mind the Profit and Salvation of those to whom they Write or Preach.

2. And

2. And the Prudence of their Conduct will further appear, by their having a Regard as to the External State of Affairs, ſo to the Inward Frame of Men's Spirits; and thereupon we have yet Other Deſcriptions of Faith. Sometimes a Convinced Sinner is as much Pained as the poor *Iſraelites* when bitten by the Flying Serpents, which ſhot ſuch a Fire into their Veins as made the whole Maſs of their Blood to Boil, and miſerably Scald 'em. And then Faith is deſcribed by *Looking to* Jeſus, in Alluſion to thoſe *Iſraelites* fixing their Eyes on the Brazen Serpent to draw out the Venom, reſtore Eaſe, and preſerve Life. And yet, as though the Men were in Love with the Miſery which they can't bear, ſometimes Awaken'd Sinners Hang off from the Grace that is offered: *What, can there be Mercy for Me?* Pardon *for ſo vile a Wretch as I am?* And then Faith is ſet forth under

John 3. 14.

der the Term of *Coming* to Chriſt, as a man who is Weary and Heavy-Laden would to one who calls him with the Kind Deſign of taking the heavy Load off his Shoulders. But though ſome are Slow and Backward, Others are in Haſte. There is (ſay they within themſelves) but a Hairs Breadth between Us and Hell; If Divine Vengeance ſhould Suddenly ſeize us, we are Undone for ever. Then Faith is Deſcribed by *Fleeing* to Jeſus as our City of Refuge. But though Fear add Wings to the Soul, yet Deſpair Binds 'em up that they can't ſtir; And with This, Awaken'd Sinners are ſometimes almoſt Swallow'd up. They Stand ſtill, and are ready to Drop down. Then Faith is deſcribed by Reſting, Leaning, and Relying upon Chriſt, and Laying Hold of him. And whatever ſome Men may Imagin, the People are not ſo Stupid, but they Underſtand Theſe Terms,

Mat. 11. 28.

Heb. 6. 18.

Terms, (which is more than theſe Prophane Scoffers do) and the *Words* are Agreeable to a wounded Conſcience, as well as the *Things* that are Signified by 'em. *For the Ear trieth Words as the Mouth taſteth Meat*: The *Reliſh* and *Savour* whereof is grateful to the Palate, as well as the *Subſtance* is nouriſhing to the Body. Should I tell a Friend of mine, I *commit* ſuch an Affair to him, and *Leave* it with him, and *Reſt*, or *Depend*, or *Rely* upon his Intereſt, Prudence and Integrity, that he will not Suffer me to be *Run down*; though he were a *Plain* Man, he would Eaſily underſtand me without any more ado; and think me not a little Impertinent if I ſhould take a great deal of Pains to *Strip* theſe Metaphors, under a Pretence of Speaking more Intelligibly to him. This is very Familiar Language, and very Emphatical too. And ſo is *Cloſing with* one who makes me a very Advantagious

John 34. 3.

Dr. Wallis *Serm.* f. 38.

vantagious Propoſal, and *Embracing* Him and his Kind Offer; by which Terms ſome Divines of Great Note and Learning have been wont to Expreſs the *Conſenting* Act of Faith. And They are the *Silly* Men (and not the Common People) who fancy, Ordinary Chriſtians don't know the Meaning of thoſe Expreſſions when applied to Divine Matters, which every one takes for Granted they do underſtand when they are uſed in Human Affairs without any Scruple.

Thus the Apoſtles give us Various Accounts of Faith, becauſe of the Reſpect they had to the Different State of Affairs in their Day; they conſulted the Difficulties which attended ſome Acts or Objects of Faith; and the Perplexities of Mens Conſciences. But becauſe there is nothing New under the Sun, the ſame External Difficulties, from Perſecutions, Hereſies, and Practical Errors; and the ſame Internal

Internal Troubles are to be met with in Our Age as in Theirs; the Scriptures therefore are Wiſely Penn'd, and of Admirable Uſe to Us, as well as to the Firſt Chriſtians to whom they were Immediately directed. The Waters of a Living Spring will be no leſs Refreſhing to Poſterity, becauſe their Fore-Fathers have drank of 'em ſeveral Ages ere they were Born.

§. II. II. Another Reaſon why we have ſuch Different Accounts of Faith, is, Becauſe the Sacred Penmen do Suppoſe, that we underſtand, that one Act of Faith do's naturally Imply Another, or Infer it, and Produce its Proper Effects.

1. Some Acts of Faith naturally Imply Others as Neceſſarily Prævious to 'em. For Inſtance; Sometimes Faith in Chriſt is deſcribed by *Conſenting* to him, and *Relying* upon him. Now

Now we can't be ſo Weak, but we muſt Underſtand, and there's little need at every turn to Tell us, that Both of theſe do Pre-ſuppoſe the Aſſenting Act of Faith. It can't be thought any Man ſhould Accept him for his Prophet, Prieſt, or King, who is not Convinced that he was Sent from God to Reveal his Will, Pacify his Wrath, and Rule in his Name: Nor put his Truſt in him for Life and Salvation, unleſs he be perſwaded that he hath put away Sin, and open'd the Kingdom of Heaven by the Sacrifice of himſelf. He who expects to be Obeyed as an Officer, muſt produce a Commiſſion well Atteſted: And 'tis too great a Venture to build for Eternity, if I am not well Satisfied of the Firmneſs of the Ground and Foundation.

2*ly*. In Other Caſes, One Act of Faith doth naturally tend to Infer Another, and Produce its Proper Effects.

fects. There is ſuch a natural Chain and Dependance of One thing upon Another, that unleſs I act very Unreaſonably, and be either very Thoughtleſs, or Wretchedly Falſe to my own Intereſt and Principles, I ſhall be Led on from One Point of Faith to Another, and from Belief to a Suitable Practice. For Inſtance; ſuppoſe I do *Aſſent* to this as a certain Truth, that Jeſus was *Raiſed from the Dead.* Hence of Courſe it follows, that he was indeed a Teacher ſent forth from God. A meer Man cannot raiſe Himſelf; Death is an Evil that no Human Skill can Prevent, much leſs can it Cure. None can raiſe his Friend, much leſs Himſelf, out of the Grave. The Devil could not, and we may be ſure he never would have Raiſed *Jeſus* of *Nazareth.* He underſtands his Intereſt better than to appear in the Behalf of one whoſe Buſineſs it was to Overturn the very Foundations

tions of his Kingdom; who had caſt him out of many Bodies while he Lived, and would caſt him out of more Souls, if he ſhould Revive. *God* would never have raiſed him, had he been an Impoſtor; wrought a Miracle to countenance a Cheat, and laid an Invincible Temptation before Honeſt Men to believe a Liar, who had appealed to this as the Sign * of his Divine Miſſion. The *Jews* ſet a Watch, placed a Stone, put a Seal on his Grave to make all Sure. Providence would have ſet ſuch a Watch as ſhould never have Slept, ſuch a Stone as ſhould never have been Rolled away, ſuch a Seal as ſhould never have been Broke open, at leaſt not till the Third Day had been over; if Chriſt had been a Deceiver. Hence it unavoidably follows, That he Was what he Profeſſed, one who came from the Boſom of the Father to Reveal his Will.

* Matth. 12. 39, 40.

And the natural Reſult of That is, That by vertue of my Allegiance to God I am bound to hearken to him as the Great Prophet, and give Credit to every thing he ſays. Now the Conſequence of That is, I am bound to receive him as my Prieſt, and Rely on him as Such. For one of the Main things he teaches, and which a Guilty Creature had need to Learn, is, how a Sinner may be Reconciled to God. And 'tis the Great Scope of many of his Revelations, to aſſure Men, that there is no Other Sacrifice, no Other Expiation, no Other Atonement but his Blood; in the Vertue whereof a Fallen Wretch can with Comfort, with Confidence and Safety appear before a Holy, and Righteous God: Nor can any of our Services be of a Sweet-ſmelling Savour, unleſs perfumed with his Incenſe. So that if I take Chriſt for my Prophet, I am Obliged to receive him as my

Prieſt

Prieſt too; Whereupon I am under a Neceſſity of Conſenting to him as my King alſo. For this is Clearly laid down by Himſelf and his Apoſtles, that I muſt receive him in Both theſe Offices, or I can have him in Neither; in This Senſe *Chriſt is not Divided.* Whence it follows, I muſt Obey him; for I am under the Strongeſt Motives to it that can be propounded to a Reaſonable Creature; he having Aſſured me, that Everlaſting Death ſhall be the Portion of Rebels, and a Maſſy Crown of Eternal Life ſhall be the Reward of all his Faithful Subjects. And if ſo Vaſt a Weight as Both theſe Together, will not Set all the Springs of Action in Motion, Nothing elſe is capable of making 'em Stir. Thus 'tis plain that an Aſſent to this One Truth (of which we have Greater Evidence than of any Matter of Fact beſides) that *Chriſt is Riſen*, if I At-

tend to it, if I Dwell upon it, and be True to my own Light and Perſwaſion, Following on whither it would naturally Lead me; it will bring me on to All the Other Acts of Faith, and influence me to all manner of Holy Obedience.

§ III. III. The Language of Scripture in its Several Accounts of Faith, is agreeable to the known uſual way of Speaking among Men: What is very Familiar with Lawgivers, and indeed in our Common Diſcourſe. God do's not Speak to us as a Philoſopher to his Pupils, as a trifling Grammarian, or an over-exact Critick, who are bound up to Niceties; but as a Governor to his Subjects. There's a Stiffneſs and Preciſeneſs in Words as well as in Behaviour, that's very Ungrateful. There's a Becoming-Negligence of Style, as well as Dreſs, that's Natural and Sweet; looks Great in a King,

King, and has, like Himſelf, a kind of Majeſty in it. Rulers in their Publick Edicts are not wont to uſe words in a Strict, Narrow, Phyſical Senſe; but in a Large Moral one, ſignifying by one Term a Compound of many Phyſical Acts; taking it for Granted, that their Inferiors have ſo much Senſe as ſo to Underſtand 'em. Suppoſe a Prince ſhould ſay to a Deſperate Knot of Rebels, *Receive* me for your King, and I will Pardon you; they would preſently know what he meant thereby: *viz.* That they ſhould own him as their Rightful Sovereign; Shake off the the Uſurper's Yoke; Teſtify their Sorrow for their Former Rebellions; Lay hold on his Act of Grace, and engage to demean themſelves as Obedient Loyal Subjects for the Future. Now why ſhould not Men as well underſtand all this is contained in their *Receiving Chriſt Jeſus the Lord*,

when Faith in him is ſo deſcribed in their Bibles?

And this way of Speaking, as 'tis Uſual with Lawgivers, ſo 'tis in our Ordinary Diſcourſe. If I ſhould come to a man that is Deſperately Sick, and ſay, There's ſuch a Phyſician, do but *Truſt* him, and he will certainly Cure you; he would preſently take me, that I meant beſides the Phyſical Act of Truſting, that he ſhould Entertain a Good Opinion of his Perſon as to his Skill and Honeſty, Put himſelf into his Hands, take his Counſel and his Phyſick, and follow his Preſcriptions. If he were ſo void of Common Senſe as not to underſtand my Words in This Latitude, I ſhould conclude that his Diſeaſe lay mightily in his *Head*. Now why ſhould not Men as well underſtand the Scriptures, when they are Commanded to *Truſt in Chriſt*; that beſides the Single Act of Reliance upon him, hereby

is meant; a firm Perſwaſion of his Authority, Grace, and Ability to Save thoſe who Apply to him; that in a Penitent Broken-hearted manner they muſt Put themſelves under his Healing Methods, Follow his Rules, and Obey his Orders?

IV. We read many Hundreds of Times in the New Teſtament of Believing: Now if in Every one of thoſe Places, All the Objects and the Several Acts, together with the Neceſſary Fruits of Faith had been mention'd, to how much Greater a Bulk would this have Swell'd it; and that very needleſly, with manifeſt Impertinence, contrary to the Laws of Diſcourſe and Writing; made it look like a very Odd Book, and render'd it very Nauſeous through its Vain Repetitions to every Judicious Reader. ℣. IV.

If to this it be Replied, That though God had not done ſo in *Every*

Place of the Bible, where that word is uſed; yet if he had done it but in *One* Verſe, telling us Once for all, That Wherever we meet with it, we muſt underſtand it in That Latitude; Would not This have been Better? For then we might have turn'd to That Place, and have Eaſily known it, Whereby we ſhould have been deliver'd from a great deal of Perplexity and Labour. I anſwer in the

§. V. V^th^ Place. God hath Wiſely taken Another Courſe, leaving much to Humane Induſtry: Both with Reference to the Miniſtry, and alſo to our Selves.

1. With reſpect to the Miniſtry. He hath ſet Apart a whole Order of Men, whoſe Buſineſs it is to Inſtruct Others; which is a Prudent and Merciful Proviſion of His. Now he will not put ſuch a Slur upon an Office of his own Appointment as

to

to render it Uſeleſs. A great Part of Their Work is to *Search the Scriptures*, and that for the People's Sake as well as for their Own, to help Them to, and improve them in Spiritual Knowledge: To gather up thoſe Ears of Corn that lye ſcatter'd up and down all over the Field; to bring things Together, lay 'em Orderly before their Hearers, and Explain as well as Enforce 'em. A Miniſter therefore who is void of *Scripture-Knowledge*, how much Learning ſoever he may have of Another Nature, is like a Stately Building, Abuſively called by the name of a Conduit, on which there are many Figures curiouſly Carv'd, that pleaſe the Eye of thoſe who walk that way; but there being no Spring, it can't afford one Drop of Water to refreſh a Thirſty man that comes to it. *The Prieſts Lips ſhould keep* This *Knowledge*, becauſe *the People* Mal. 2. 7.

ple muſt *ſeek the Law at their Mouths.*

2*ly.* God hath no leſs Wiſely order'd it Thus with Reference to the People. He hath taken ſuch a Method as do's Oblige them to what is no leſs their Intereſt than their Duty; a daily ſerious Peruſal of his Sacred Oracles, whereby Men ſhew at once their Eſteem for the Scriptures and their own Souls too.

'Tis not fit, that a Book of God's Own Writing, Eſpecially on ſo Important a Subject as this, what a *Periſhing Creature muſt do to be Saved from Hell, and brought to Heaven*, ſhould lye neglected on a Shelf, or caſt into a Bye Corner, or thruſt into a Blind Hole, remaining there cover'd all over with Duſt and Cobwebs, and be taken up Once a Year it may be, when looking for Other things we Caſually Light upon it; As the Autograph of *Moſes* was among the

the Rubbiſh of the Temple in the Days of *Joſiah*: Or that the Bleſſed Bible ſhould be Sleepily peruſed, while our Heads are Swimming and Nodding, and our Eyes half Shut, the Book let Fall it may be, and we ready to Tumble after it. 'Tis wiſely Penn'd in ſuch a way in many Other Reſpects which might be named, but Particularly in This: That whereas ſo much Streſs is laid on Believing in Chriſt, yet God has not anywhere laid down an Exact Account of the Nature of Faith in him according to the Rules of Art; but given ſome Touches of it Here, and ſome There, to induce us Frequently and Seriouſly to Read it; and Compare what we find in One Place with what we have in Another, that ſo by laying All together we might Form a True and Full Notion of it. And he who will not do This; or at leaſt who is ſo Intolerably

lerably Lazy, that he will not look into the Scripture, when Another has as it were turn'd down the Leaf in his Bible, or ſet a Hand in the Margent to direct him where to read in order thereunto, muſt fall without Pity, and die without Knowledge.

To ſay, why has not God given us an Exact Definition of it in ſome one Place, according to the nice Rules of Art! It would have ſaved us a great deal of Labour. You might as well ſay, Why did not God build us Houſes to our Hands? It would have ſaved the Charge and Trouble of making Bricks and Mortar, Hewing and Squaring of Timber, and Regularly putting 'em all together. Or why did He not direct us to a Certain Place, where on turning up the Surface of the Ground we might find Pieces of Silver and Gold ready Coined? For it coſts ſome Money

to

to make more; and the Charges might have been ſaved, which now we are forced to be at in Digging, and Melting, and Refining, and Milling and Stamping of it. Or, to Inſtance in matters of a Spiritual Nature; why has not God given us an Exact Liſt of *Fundamental* Articles of Faith? Or why has he not favour'd us with a *Living Infallible Judge* of all Controverſies; ſuch a one in Reality as that *Dumb Oracle* at *Rome* Pretends to be? How much Study and Diſputing, How many Hereſies and Schiſms would have been prevented by ſuch a Kind and Merciful Proviſion as this, had God vouchſafed it to us!

But he will not encourage Lazineſs. Much is left to Human Diligence as to our Comfortable Subſiſtence in this World, and our Salvation in the Next. 'Tis a Juſt and Reaſonable Law, that *he who will not Labour, ſhould*

ſhould not Eat. And 'tis as Equitable a one, that he who will not attend upon the Publick Miniſtry, and ſearch the Bible, yea do both very Diligently, ſhall not ſo much as Know clearly and diſtinctly what 'tis to Believe. Spiritual Food for their Souls ſhall not drop into the Mouths of Lazy Wretches, who lye Sleeping on their Backs and in their Beds; but Men muſt riſe up and take Pains for it, that their Mouths may be fill'd by the Labour of their Hands.

Chap. III.

Of the Neceſſity of Faith in Jeſus Chriſt to Salvation.

HEre I ſhall not launch out into that Curious, and as to us very Needleſs Queſtion, about the Poſſibility of the Salvation of the *Heathens*. It was a Sharp Saying of *Diogenes*, * That the Grammarians in his Days, ſpent more time in ſtudying *Homer* that they might know the Evils that befel *Ulyſſes*, than they did to underſtand or to cure thoſe which they endured Themſelves. So, many among us ſpend more Time in Diſputing For and Againſt the Salvation of Heathens, than they do in making ſure of their Own. We may get to Heaven, without knowing

*Laertius lib. 6. in vitâ Diogenis.

ing whether They are able to reach it; and when we come Thither our ſelves, we ſhall know whether any of them are There: And 'tis no great matter if we don't know it till Then.

All that I aſſert is This, That 'tis Impoſſible for any *among Us, who live when and where the Goſpel is Publiſht,* to be ſaved, if They do not believe on our Lord Jeſus Chriſt. This is ſo Plainly and ſo Often declared in the New Teſtament, that there can be no Rational Doubt of it. Our Saviour Himſelf ſays, *He that believeth not, is condemned already, Becauſe he hath not Believed in the Name of the only begotten Son of God.* *John* the *Baptiſt* alſo tells us, *the wrath of God abideth on him.* And every Miniſter of the Goſpel has This Clauſe put into his Commiſſion, (which is left *Open* that Others may read it, as well as They) tell *Every Creature* to whom ye Preach,

John 3. ver. 18. ver. 36.

Preach, that *he who Believeth not, ſhall be Damned.* And when our Saviour would Expreſs Damnation with an Emphaſis, he do's it in theſe words, He ſhall have *his Portion with Unbelievers.* And St. *Paul* and *Silas*, in Anſwer to the Jaylor's Queſtion, *What ſhall I do to be Saved?* reply, *Believe on the Lord Jeſus Chriſt, and thou ſhalt be Saved, and thy Houſe.* Had they been ſo Impertinent as to give him ſuch Counſel, as he might have been Saved, though he had not complied with it, I think he would have done well to have given 'em a *Cut* or two with the Sword he had newly drawn to Stab Himſelf, and added New Stripes inſtead of Waſhing their Old ones.

Mar. 16. 15, 16. Luk. 12. 46. Acts 16. 30, 31.

§. II. II. Now as Harſh and Severe as This may Sound in ſome men's Ears, it will appear no Unreaſonable Proceeding, if we do but conſider the

Heinous Nature of Unbelief. Natural Conſcience indeed Startles at the Commiſſion of Scandalous Immoralities: But many are apt to think Unbelief to be, if a Fault, yet a Venial One. Whereas, if we look into the Bowels of it, we ſhall find it to be a very Black and Vile Offence.

It reflects the Greateſt Diſhonour on God, the Father, Son, and Holy Ghoſt. It Strikes at the Soveraignty and Authority of God. For *this is The work of God; and His Commandment,* (*i. e.* 'tis ſo in a Peculiar manner) *that we believe on him whom he hath Sent.*

John 6. 29.

1 Joh. 3. 23.

It reflects on the Truth of God: For *he that Believeth not the Record He hath given of his Son, makes God a Liar.* Whoever doth not Own him, put his Truſt in, and Obey him, refuſes ſo to do for One or Both of theſe Reaſons: Either becauſe he do's Deny him to be one Sent from God,

1 Joh. 5. 10.

God, or becauſe he do's not Think him worthy of all Acceptation: And Either way he gives the Lie to God, who hath ſo Abundantly teſtified the Contrary to Both of theſe.

It further reflects on the Goodneſs and Wiſdom of God and Chriſt. To *them who believe, Chriſt is the Wiſdom and Power of God:* To every Unbeliever he is no better than Fooliſhneſs; and under that Notion he was rejected of Old, and is ſo at this Day.

It Directly ſtrikes at all the Great Deſigns of the Father and Son, which the Heart of Both was Chiefly ſet upon from all Eternity: Renders the Covenant of Redemption wholly Vain, and of no Effect; and the Blood of Chriſt, like Water ſpilt on the Ground. Why was this Noble Work of Salvation, by him Contrived with ſo much Wiſdom, Review'd with ſo much Delight, Brought about by ſuch Bit-

ter Agonies as our Lord endured; if after all, ſo much Contempt muſt be poured out upon It and Him, as is involved in Rejecting and Trampling on 'em by Unbelief. What more Provoking Sin can be Committed againſt both the Father and the Son?

Nor do's the *Holy Ghoſt* eſcape Unreflected on. He Anointed our Saviour, Prepared, Qualified him for, and aſſiſted him in his Work as Mediator; *teſtified* concerning him *by the Mouth of his Holy Prophets, which have been ſince the World began*: And when his Apoſtles Preached him, *the Holy Ghoſt bare them Witneſs with Signs and Wonders, and with divers Miracles and Gifts*, that ſo we might give Credit to his Meſſengers when they recommended him to our Acceptance. He was poured out on Purpoſe to * *Glorify Chriſt*; and to that end, ſays our Saviour, *he ſhall receive of*

Luk. 1. 70.

Heb. 2. 4.

* Joh. 16. 14.

of Mine, and ſhall ſhew it unto you, that ſo you may ſpread my Fame all over the World. And he came to Convince Men, as of Other Sins, ſo of * Unbelief. Now, remaining in that Sin, is to Thwart and Oppoſe him in his Main Errand and Deſign; and puts a Bar to all his Farther Operations; for he can't Sanctify, Comfort, and Seal Men to the Day of Redemption, while Infidelity is Obſtinately perſiſted in. And ſo this Holy *Dove* may e'en take Wing, and fly back to Heaven again, there being no Work for him to do here upon Earth. * Joh. 16. 9.

Now how can that Man be Saved, who Lives and Dyes under the Prevailing, Reigning Guilt of this Sin, which do's in ſo heinous a manner Oppoſe the whole Trinity? If a man Sin againſt the Father, the Son may intercede for him. If he Sin againſt the Son, 'tis not preſently the Unpar-

donable Tranſgreſſion. But if he Live and Dye thus Sinning againſt Father, Son, and Holy Ghoſt too, who ſhall Plead for him, or Stand his Friend?

§. III. III. Nor is this to be Evaded by Pretending, That in the Days of our Saviour and his Apoſtles, Men had Greater Light and Evidence of the Truth of the Goſpel, and the Miſſion of Chriſt, than we have; becauſe they *Saw* the Miracles wrought by him and them: And therefore their Unbelief was very Heinous, and deſerved Damnation: whereas We have only the Report of 'em; and therefore the Unbelief of Men in Our Days is leſs culpable, and ſhall not be ſo Severely puniſh'd.

For *John the Baptiſt*, who wrought no Miracle, preached this Severe Doctrine (as ſome may think it) That

John 3. 36. *the Wrath of God abides on him who believes*

lieves not the Son of God; for theſe are his Words, and ſpoken by Him too, before Chriſt had made himſelf Famous by his Miracles.

Beſides, we have Uncontrollable Evidence and Teſtimony that ſuch Miracles were wrought, though we did not ſee 'em with our own Eyes. And We from our Childhood have been trained up in an Honourable Eſteem of Chriſt and his Goſpel; whereas Their Minds were tinctur'd with wrong Notions, and poyſon'd againſt him with early Prejudices: Now every one knows our Souls are not like a *Table-Book*, out of which any thing that's written in it may be wiped Eaſily, and with a wet Finger: But like Marble or Braſs, 'tis Hard to cut out the Letters that are once engraven on it, and Subſtitute Others in their Room.

And we have ſome very Conſi-

derable Advantages and Motives to give Credit to the Goſpel, which they had not, and which if laid in the Balance will be at leaſt Equivalent to their Seeing the Wonders that were wrought in Confirmation of it. Such are, the ſtrange Spreading of the Goſpel, and the Fulfilling the Prophecies of our Saviour againſt the *Jews*, of which I have treated elſewhere. Whereunto might be added the dreadful Apoſtacy in the Chriſtian Church, foretold by St. *Paul*: Which may ſerve greatly to Prevent Ours; and their Falling from the Chriſtian Faith, Eſtabliſh us in it, if the Reader will but peruſe the Admirable Diſcourſe of our Incomparable *Joſeph Mede* upon it, who ſo Excellently Explains that Scripture, as if the ſame Extraordinary Spirit who dictated the Text, had done the like by the Comment upon it.

Preface to Preſervative againſt Deiſm, pag. 18, 19, &c.

1 Tim. 4. 1, 2, 3.

I'll

I'll mention One more, and that I'll take from the *Revelations*; though a Book which Prophane Men are apt to Ridicule, and Bold Expoſitors of it have given but too much Occaſion for it, who have ſeen more *Viſions* than ever St. *John* did; Only His were from Above, and I need not ſay whence Theirs came. I don't pretend to a Deep Inſight into it. Nor will any Conſidering Man, till it be *Day*, and more Light comes, hope to penetrate into the Heart of that Country, when many have been ſo miſerably Shipwrack'd upon the Coaſt of it. I ſhall not ſpeak at all to any of the Places where Antichriſt is foretold, and deſcribed by ſuch Marks, that as the Lord *Bacon* wittily ſaid, If a Hue-and-Cry were ſent out againſt him, and the Pope ſeized, and brought before Him, He would ſtop him till he had well cleared himſelf of 'em. I ſhall only take

take notice of one Paſſage, wherein
Rev. 17. 17. 'tis ſaid, *God hath put it into the Heart of the Kings of the Earth to fulfil his Will, and to Agree, and give their Kingdom to the Beaſt, until the Words of God ſhall be fulfilled.* Who, ſo long before the Matter of Fact fell out, as this Book was written, could ever have Imagin'd, that Princes, who are ſo very Jealous of their Power and Prerogative, ſhould ſuffer themſelves to be ſo rid by the Beaſt, and trampled upon by the Pope? It was the Beſt thing that ever dropt from the
* Hobs's *Leviath.* Pen of the * Vileſt of Men, when he Compared him to *Oberon* the *King of Fairy-Land.* There's not the leaſt Shadow either of Reaſon or Scripture for his Lordly Supremacy over them; and yet how tamely do they all, even the Wiſeſt among 'em, Submit their Necks to his Yoke? and do that in a Metaphorical Senſe, which that Mean-ſpirited Emperor did in a Literal

a Literal one, *Hold the Stirrup, while he gets up into the Saddle.* One would be astonish'd that such Deep Politicians as many of 'em are, should believe a Bit of Bread to be Human Flesh; it being Made so by a Silly Priest's mumbling Five words over it; and then pay Divine Worship to it as if it were a Deity; and Eat it up when they have done: (No Wonder they Eat up their People, when they do so by their God;) and in Defiance to their very Senses, take Wine for the Blood of a Man: If indeed it were Transubstantiated into That, they did well enough, who, as an Act of Peculiar Grace, granted the Cup to Some Kings, when they denied it to the Common People: For Human Blood is the sweetest Draught a Tyrant can take. And how Unaccountable is it, that they should so very bitterly Persecute their poor Subjects with all manner of

Cruelty,

Cruelty, who can't Believe and Practice the ſame? Yea, that they ſhould do this, Contrary to Repeated Promiſes, and Perpetual Edicts, confirm'd by Themſelves as well as their Anceſtors; and notwithſtanding they have Publickly owned they Owe their Crown's ſitting faſt on their Own Head to their Fidelity and Valour: And that they ſhould do ſo to the Weakning and apparent Impoveriſhing of their Kingdoms, the Promoting of whoſe Welfare and Trade they ſeem to be very zealouſly bent upon? Good God! That ever ſo many Wiſe Princes and States ſhould be ſo very tenaciouſly fond of, ſo exceeding fiery for a Religion, in which the moſt Infamous Idolatries, and the moſt Barbarous Cruelties do vie with each other! But it was fore-told by the *Spirit of Prophecy* *, *which is the Teſtimony of Jeſus*; and ſo it has come to Paſs, which is a Standing

* Revel. 19. 10.

Evi-

Evidence of the Truth of the Scriptures. So that Chriſt is ſerv'd this way by his Greateſt Enemy; and the *Man of Sin*, who has ſo notoriouſly Subverted the Goſpel, helps to Confirm it; and Eſtabliſhes Chriſt's Throne by his very Act of pulling it down; as Rebels are wont to do that of their Rightful Prince by their Attempts againſt Him. This Obſcure Book of the Canon is like the New Moon, the greateſt part of it is Dark; but yet this Single Paſſage (which is not the Only one neither) is ſo Light, that one may Eaſily ſee 'tis of a Divine Original; as one may that the Moon is an Heavenly Body.

In ſhort, we have Evidence Bright enough of the Truth of the Goſpel to render an Unbeliever Inexcuſable, and his Damnation Juſt. I think it would have been a Sorry Plea for a *Diſpenſing Judge*, That *Magna Charta*, which

which he deſtroy'd with his Unhallowed Breath, was an Old Manuſcript, and the whole relating to it was Tranſacted ſo many Ages ago, that truly, for ought the Silly Tool knew, it might be a meer Forgery, and an Idle Tale. The Reader may Eaſily apply this to the Matter in hand.

CHAP.

CHAP. IV.

Objections Anſwer'd. The Caſe of the Kenites *conſider'd.*

THere's no Point ſo Plain, but a Witty man may have Something to ſay againſt it. Our Modern Infidels fight againſt our Bleſſed Saviour with his own Sword; and turn the Scriptures themſelves, as they manage them, into an Engine to batter down the Neceſſity of Faith in Him; and openly contend that *meer Morality*, or *bare Charity* to the Poor, is ſufficient to any man's Salvation. Several Texts they bring (and we know their Father could quote Scripture long before them) to this purpoſe, out of the Old Teſtament, and ſeveral out of the New: And by that

that time the Reader ſees all their Objections, he will not think I have called them out of their Name when I term them *Infidels*; though, in the *New Style*, they affect to paſs for *Unitarians*. For,

Obj. 1. *Vindic. of Mr.* T. F. *p.* 14, 15. 1 Sam. 15. Firſt, They plead, that the *Kenites, who were not of the ſame Religious Perſwaſion with the* Iſraelites; *yet becauſe of the Kindneſs of their Anceſtors to thoſe of the* Iſraelites, *were ſpared by* Saul, *for which he was not at all blamed when he ſlew the* Amalekites. Now hence 'tis inferr'd, *There may be a Charity which will Profit the Charitable Man very much, and be very acceptable to God, where true, ſound, juſtifying Faith* (as 'tis called by way of Scorn) is wholly *wanting*. Profitable to *Salvation*, the Man muſt mean, or elſe he *trifles*. That's the Point in Debate between him and his Adverſary; and the whole Drift of his Book is to prove it:

it: as will be moſt Evident, when we come to his own Words in the Third Objection.

Now this Argument ſtands upon Two Feet, Both of which are miſerably Weak and Lame; and if Either of them fail, it muſt tumble; but eſpecially if Both of them do ſo.

I. That theſe *Kenites* were not of the ſame Religious Perſwaſion with the *Iſraelites*.

II. That they were Eternally Saved; and that meerly upon the Account of their Forefather's Charity.

I. That theſe *Kenites* were not of the ſame Religious Perſwaſion with the *Iſraelites*. This is Aſſerted, but not Proved to be True; and very Probably 'tis Falſe. There are but §. I.

ſome ſlight Occaſional Touches concerning this People in the Old Teſtament, and 'tis in vain to look for 'em elſewhere. By that little Light we have concerning 'em in the Scriptures, we have Reaſon to think they were *Husbandmen*, who addicted themſelves to the keeping of Sheep and other Cattel, and lived in Tents, frequently removing for the Convenience of Paſture from One Place to Another. Sometimes we find them
• Exod. 3. 1. in the Land of * *Midian*, which was their Native Country. At other times
† 1 Sam. 15. 6. among the † *Amalekites*; and at other times among the ‖ *Iſraelites*: So that
‖ Judg 1. 16. ch. 4. 11. their *Sheep* were not more *ſcatter'd* abroad, than the Men were who look'd after 'em. And 'tis Likely that Some of 'em at leaſt, had the Knowledge of, and Believed in the True God, and in the *General* in the Promiſed Meſſiah: Greater Faith than which was not ordinarily to

be

be found, no, not in *Iſrael* it ſelf in thoſe Early days.

The *Midianites*, of whom the *Kenites* were a Tribe, deſcended from *Abraham* by *Keturah*. And though we ſhould ſuppoſe that the Divine Knowledge, which he propagated to thoſe who were deſcended from him, was in Proceſs of Time wholly loſt among many of them; yet 'tis plain, it was not ſo with *Jethro*, who was the Head or Chief of that Clan or Hoord of the *Kenites*, whoſe Caſe we are now Conſidering. Gen. 25. 2.

'Tis not Material to our preſent Enquiry, whether *Reuel*, *Jethro*, and *Hobab* were, though Three Names, yet but One Man: or Two Men; or Three; Grandfather, Father, and Son, about which the Learned are divided. (Though, by the way, our Tranſlators ſometimes read it *Reuel*, and at another time *Raguel*, in a very unaccountable manner. It ſhould have Ex. 2. 18. Num. 10. 29.

been either *Reuel*, or elſe *Raguel* in Both places: For there's no difference in the Hebrew, no, not ſo much as in a Point.) *Jethro* the * *Kenite* was *Moſes*'s Father-in-Law, and was a Conſiderable Man; for he is Styled *Prieſt*, or *Prince* of *Midian*, as the word alſo ſignifies. For both thoſe Offices anciently were United in one and the ſame Perſon. And had he been an Heathen, or an Idolatrous Prieſt, ſuch a Man as *Moſes* would never have Married his Daughter. He who for Conſcience towards God would not continue in one Heathenish Family for the ſake of a Kingdom, would never have run himſelf again into another ſuch a one for the ſake of a Wife. He who, upon the Score of Religion, refuſed the alluring advantagious Title of being *called the Son of* Pharaoh's *Daughter*; would much more on the ſame Account have refuſed to be *Jethro*'s Son-in-

רְעוּאֵל

*Judg. 4. 11.

Exod. 2. 16.

in-Law, had *Jethro* been an Idolatrous Priest. *Egypt* was one of the most Renowned Kingdoms in those Days, to which *Moses* by Adoption was Heir-Apparent; who had an Answerable Education in all their Learning, which doth naturally raise a man's Spirits, and kindle his Ambition. And had he come to the Throne, he might have reliev'd his Oppressed Brethren, for whom he had so tender a Concern, as appears by his Slaying the *Egyptian*, who strove with the *Israelite*. I do not know indeed what great Beauty *Zipporah* might be: But I can hardly think there were Half so many Charms in her Face, as in the Crown of *Egypt*. Acts 7. 22.

But suppose that *Jethro* had not had the Knowledge of the True God and the Messiah before; without doubt *Moses*, when he came to be a Member of his Family, would have instructed him in these Weighty

Points. For *Moſes lived by Faith* in God and the Meſſiah, and was now Suffering for it; *refuſing to be called the Son of Pharaoh's Daughter; chuſing rather to endure Affliction with the People of God, than enjoy the Pleaſures of Sin for a Seaſon; Eſteeming the Reproach of Chriſt greater Riches than all the Treaſures of Egypt; for he had reſpect to the Recompence of the Reward.* And could he have his Eye ſo fix'd on Heaven, and never open his Mouth about it, or the Way that leads to it? Could he ſo value the *Reproach* of Chriſt, and *ſuffer* ſo much for him; and yet never ſpeak of him to his near Relations, and Others, with whom he familiarly convers'd? Or can it be thought that *Moſes*, who ſo carefully look'd after *Jethro*'s Sheep, ſhould have no regard to his Soul? 'Tis Obſervable, that upon *Jethro*'s meeting with *Moſes*, and *Aaron*, and the Elders of *Iſrael*, they all

Heb. 11. 25, 26, 27.

all joined together in Sacrifice to the True God: Nay, *Jethro* seems to Officiate as the Priest, and the Others to join with him as the Principal Agent: For it was *He* * *that took the Burnt-offering and Sacrifices for God; and Aaron came, and the Elders of Israel, to eat Bread with him before God*: *i. e.* To Feast with Him upon the Remains of his Sacrifice; which had he been an *Heathen Idolater*, they would never have done. *For*, as the Apostle saith, *they who eat of the Sacrifice, partake of the Altar*; *i. e.* By so doing they profess their Owning of, and Communion in, that way of Worship. Add hereunto, That though *Pharaoh* was expressly required to let the *Israelites* go into the Wilderness to Sacrifice there; yet *Jethro* was beforehand with them, at least His is the First Sacrifice there of which we have any Account left upon Record.

* Exod. 18. 11.

1 Cor. 10. 18.

Moncæi Hist. Apparit. in Crenii Fascic. p. 300.

'Tis true indeed, the *Midianites* joined with the *Moabites* in ſending for *Balaam* to Curſe the *Iſraelites*. But then the *Midianites* were not United in one Monarchy, but were Governed by ſeveral petty * Princes, or Lords. And this Action of theirs was very near Forty Years after this Interview between *Moſes* and *Jethro*. For it was immediately before † the Death of *Moſes*, which we know was juſt as the *Iſraelites* were on the Point of entring into *Canaan*. And, in all Probability, *Jethro* had been dead for ſome time; for he was an Old Man when he met *Moſes* and *Iſrael* at their firſt Coming out of *Egypt*. As long as the Good Man was Alive, we read of no Attempt by the Princes of *Midian* upon the *Iſraelites*; but *Jethro*, one of them inſtead of that, Congratulates their Arrival in their Neighbourhood; though one would have thought, Policy and Reaſon of State

* *See* Numb. 22. 4. & ch. 25. 15. & ch. 31. v. 8. & Joſh. 13. 21.

† *See* Numb. 31. 2.

State ſhould have made them very Uneaſy, when ſo vaſt a Company of needy and powerful Strangers were for ſo many Months hovering about their Borders.

The *Rechabites* alſo, of whom ſo honourable Mention is made by * God himſelf; were a Branch of this People. And ſeveral of the *Kenites* were † *Scribes* in *Iſrael*. Whether we underſtand it of *Civil* Scribes, like our Publick Notaries; or of *Eccleſiaſtical* ones, Perſons engag'd in Tranſcribing or Expounding the Law; they would have been ſuffer'd in neither of theſe Employments, had they not been Proſelytes to the Faith of *Iſrael*, but meer Heathens and Idolaters. So that it doth not Appear that theſe Men were not of the ſame Religious Perſwaſion with the *Iſraelites*: but, on the contrary, 'tis at leaſt the more Probable of the two, that they were Sound Orthodox Believers, according

* Jer. 35.

† 1 Chr. 2. 55.

cording to that Measure of Revelation which the Church of God was then bless'd withal.

But there's Another lame Foot on which this Objection stands.

§. II. II. That these *Kenites* were Eternally saved; and that too upon the Account of meer Charity, without any thing of Faith. They were preserved from the Edge of the Sword; but we are no-where told they were deliver'd from the Flames of Hell. Their Lives were given to them *as a Prey*; but we don't read, that Heaven too was given 'em as their Inheritance. 'Tis a wild Inference to conclude the One from the Other: We might as well renew the Old Sottish Fables of the Heathens, and place *Brutes* among the Stars; for their *Beasts* were preserved as well as their Owners.

The

The hard Service of *Nebuchadnezzar* in the Siege of *Tyre* (though he aimed not at God in it, but minded only the gratifying of his Own Ambition, and enlarging the Bounds of his Empire) did profit him in some Measure; and was so far acceptable to God, that he gives him the Spoils of *Egypt* for his Reward. But will any man thence infer, That he had the Kingdom of Heaven given him too? No man sure, unless he can produce very good Evidences of his deep Repentance, will place that Haughty Monarch in the Seat of the Blessed, who was more of a *Brute* in Human Shape, when he roll'd in Blood, and devour'd Men; than when his Body was wet with the Dew of Heaven, and he did eat Grass like an Oxe; Conversing among his *Brethren of the Field*, whose Hoofs and Horns were nothing near so mischievous as his cruel Hands had been. Ezek. 29. 18, 19.

If

If theſe *Kenites* were Eternally ſaved on the Account of meer Charity, without any thing of Faith; it was not for their *Own* Charity, but that of their Forefathers ſome Ages before towards the *Iſraelites*. Now that Man carries the Point beyond any Tolerable Bounds, who ſuppoſeth ſuch a Force in the Kindneſs of a Great Grandfather, as to make the Gates of Heaven fly open for the Admiſſion of all his Unbelieving Poſterity, into the Manſions of Everlaſting Glory.

Thus you ſee, Both the Pillars are Rotten on which this Objection muſt be built, and conſequently it muſt fall on the Head of him who hath ſo inconſiderately advanc'd it.

CHAP.

Chap. V.

A Second Objection Answer'd. The Case of Job *Consider'd; and the Ancient Faith of the* Israelites.

'TIS further pleaded; That *Job and his Three Friends were not of the Faith of the Church of* Israel. *And dare any Man affirm that such Men as they were damned, eternally damned? I trow not.* *Vindic. of Mr.* T. F. *p.* 15.

To which I Reply, I know no Man that doth think they were, or hath any Reason for it. But Two Considerations will remove this Stone of Stumbling out of our Way.

I. There's no Strength in this Argument.

II. There's as little of Truth in it.

I. There's

§. I. I. There's no Strength in this Argument. It might very Eaſily and very Fairly be Evaded in this manner. Either the ſame Points of Faith were propounded to *Job* and his Three Friends, that had been propounded to the *Iſraelites*; Or they were not. If they were, no doubt but ſo Good Men as they, *Job* eſpecially, would have Aſſented to 'em. If they were not propoſed to them, it was no Fault in them not to Aſſent to, and Embrace 'em. And conſequently this Inſtance is very Impertinently alledged. For the Queſtion which we are debating, is the Impoſſibility of the Salvation of thoſe, who *have the Goſpel revealed to 'em, and yet diſbelieve it.* The Caſe is vaſtly different between thoſe who do *not believe in Chriſt, becauſe they never heard of him*; (for that is Simply and Naturally Impoſſible:) and thoſe who have heard of him, and yet do not believe in him,

him, who are Guilty of a Wilful and a very Vile Sin; and 'tis as plain from the Scripture as Words can make it, that this is a *Damning* Sin too. But

II. There's as little of Truth as there is of Strength in this Argument, if our Author's word may be taken. For he will have *Job* to be * the Fifth from *Abraham* by the Line of *Esau*, because the Septuagint say so; though † Learned Men think their Authority in this Matter not very great. Now *all the* ‖ *Faith* that he will allow the Ancient Patriarchs to have had both Before and After *Abraham*'s Days, is no more than this; *viz. That God is, and is a Rewarder of them that diligently seek him.* And he speaks like one that is an utter Stranger to *Job*'s Character and Piety; and that of his Three Friends, who makes a Doubt whether they had not as much Faith as this amounts unto. So

§. II.

* *Vindic. of Mr.* T. F. *p.* 15.

† *V.* Usher's *Chronologia Sacra, p.* 60, *&c.* Du Pin's *Hist. of the Canon. p.* 100.

‖ *Vindic. of Mr.* T. F. *p.* 16.

So that as this Objection is not to the Purpoſe, ſo neither is it true, according to our Author's own dear Self, that they were not of the Faith of the Church of *Iſrael.*

And here I might ſet my Foot, and not take One Step further. But becauſe I deſign, not ſo much to anſwer the Cavils of the Enemy, as to Edify my Reader, I ſhall not leave this Matter ſo: But ſpeak further to it under theſe Two Heads. I will Conſider,

I. What was the Ancient Faith of the *Iſraelites.*

II. What was the Faith of *Job*, (and conſequently of his Three Friends:) and then it will appear whether they were not for Subſtance One and the Same.

I. I will

I. I will consider what was the Ancient Faith of the Church of *Israel*. And here we are not concern'd to Enquire any farther than after that Faith which they had from the time of *Abraham*, down to *Moses*; between which Two Periods, the Learned are agreed that *Job* lived; and that I think upon very Solid Arguments; Of which One is His *Long Life*: For he lived One Hundred and Forty * Years After all the Storms were blown over. And Before the Days of his Calamity came upon him, he had seven Sons and three Daughters; which Sons of his were so far grown up, that they had Houses of their Own; wherein, for a Considerable time, they had been wont each of 'em in their Turn to Feast the rest of his Brethren, and their Sisters: For though his Children were *Ten* in Number, they were but *One* in Mind and Heart. This is spoken of as a Common Practice, which for some §. III.

* Job 42. 16.

Time had obtained among 'em; And ſo is that of their Pious and Jealous Father, who, when the *Days of their Feaſting were gone about*, ſummoned them together to offer Sacrifice, for the Purging them from thoſe Follies which he ſuſpected that in the midſt of their Jollity they might have been guilty of. For 'tis ſaid, *Thus did* * *Job Continually.* This being Conſider'd, together with the Duration of his Afflictions, which by ſeveral of his bitter Complaints appear to have laſted for ſome time, though how long is uncertain; I think it will be a very Modeſt Computation, to reckon him Sixty Years old, when the Stream that had run ſo ſtrong againſt him began to turn.

* Ch. 1. v. 5.

Add this to the One Hundred and Forty Years he lived after; and, according to this Reckoning, he was no leſs than Two Hundred Years old when he died; Which plainly ſavours of

of the Patriarchal Age: For in *Moses*'s time the Measure of Man's Life was grown much shorter; reduced to the narrower Compass of Threescore Years and Ten; or Fourscore in some rare Instances: which continues as the Common Standard to this Day.

And though we should with a Learned [a] Man suppose the 90th *Psalm* to refer Meerly to the Particular Case of the *Israelites* in the Wilderness, who by a Special Vengeance were to die in the Compass of Forty Years: Yet we do not find that any About the Time of *Moses* did come any thing Near the Years of *Job*: as *Abraham*, *Isaac*, and *Jacob* did. For the [b] First of 'em lived 175 Years: the Second [c] 180. The Third [d] 147. But *Moses* Himself lived but [e] 120 Years; and *Aaron* [f] but 123; and *Joshua* [g] but 110, and yet is said to be *waxed Old and stricken in Years*; *Eli* [h] but 98, and then

[a] Hammond *on* Psal. 90.

[b] Gen. 25. 7.
[c] Gen. 35. 28.
[d] Gen. 47. 28.
[e] Deut. 34. 7.
[f] Numb. 33. 39.
[g] Josh. 23. 1, 3.
[h] 1 Sam. 4. 15, 18.

too he was Oppreſs'd with Age as well as with Grief, and is call'd an *Old man*, and fell like a Helpleſs Child. And the Prodigious miſtake of *Scaliger*, about the Age of *Phineas*, has been ſufficiently [i] Expoſed. The Life of Man might well begin to be Reduced near after the Time of *Moſes*, becauſe the Truths of God were by His [k] Hand committed to Writing; and ſo might be more Eaſily learnt and convey'd to Others, than when there was no Other Help beſides Oral Tradition, at leaſt no Scriptures divinely inſpired. And though there have been ſome very Rare Inſtances of Men, who in Later Days have lived a very Long time; yet all who mention 'em, ſpeak of it as very Surprizing: Whereas no more is ſaid of *Job*, than what any would ſay of one who reaches to the Ordinary Uſual Term of Others in his Time, *viz.* That [l] *he died, being Old and Full of Days.* Be-

[i] Spanheim. *Hiſt.* Jobi. *p.*152.

[k] Heidegeri *Exerc. de Longæv. Patriarch. Tom.*1. *p.*386.

[l] Job 42. 17.

Besides, he offer'd Sacrifices in his own House, as the Head and Priest of the Family.

And in all the Dialogues between Him and his Friends, and in the Speeches of God himself, there's not the least mention of the Misery of the *Israelites* in *Egypt*, or their Deliverance out of it, or the Plagues of *Pharaoh* and his Subjects; or the giving the Law in so astonishing a manner at Mount *Sinai*: Though there were very fair Occasions to have spoken of some, yea of all these; they were so Pertinent to the Case in Hand, that *Job* would have urged their Example to prove what his Friends so stiffly denied, *viz.* That Good Men were ever visited with such Extraordinary Calamities as his were: Or he would have comforted himself from Hence, with Hopes of Deliverance: Or his Friends, or God himself, setting forth his own Majesty and Greatness, would

have mention'd the Glory he had gotten in the Overthrow of that Grand Enemy of his, Prouder than thoſe Waves by which he periſh'd. When *Elihu* treats of the ſeveral Methods of God's revealing Himſelf to Men, he takes no notice at all of the Revelation of his Will to and by *Moſes*: Nor is there in the whole Book any Mention of, or the leaſt Alluſion to the *Jewiſh* Sabbath, or to any Other Parts of the *Moſaical* Inſtitution. This Silence is altogether Unaccountable on any other Suppoſition but this, That *Job* lived before any of theſe things.

Add to this, That when *Job* would clear himſelf from all Suſpicion of Idolatry, he profeſſes his Deteſtation *Only* of the moſt Ancient Inſtances of it; *viz.* Paying Divine Worſhip to the * Sun and Moon; without deſcending to the Adoration of Inferior Beings, the wretched Invention of Later Ages.

* Ch. 31. 26.

Now

Now all theſe Conſiderations *taken together*, do ſufficiently prove that *Job* lived before the Days of *Moſes*. And therefore our preſent Argument doth not oblige us to Enquire further than after the Faith of the *Iſraelites*, between *Moſes*'s time and that of *Abraham*; between which Two Periods, as I ſaid before, *Job* lived.

Now their Faith, as I take it, lay in theſe Articles; *viz.* That there was One Only living and true God; That an Extraordinary Perſon (afterwards call'd the *Meſſiah*) ſhould deliver Men from the Ruins of the Fall: That there is a Preſent Providence, and would be a Future Judgment; whereupon Good Men would be rewarded, and the Wicked ſeverely puniſh'd.

As to the Two Latter of theſe, I ſuppoſe there will be no Diſpute. As to the Two Former, *viz.* The Belief of One God, and the Meſſiah;

the One, the Firſt Fundamental of Natural, the Other of Revealed Religion; it was the main End and Deſign of God in calling *Abraham*, and ſeparating Him and his Seed to be a Peculiar People to Himſelf, to revive a Senſe of Both theſe upon the Minds of Men. Before this, the whole World was in a manner over-run with Polytheiſm and Idolatry; yea, even * *Abraham* himſelf was involved in the Common Pollution.

*Joſh. 24.

And Men having loſt the Senſe of the One Only God, no Wonder that they dropt the Notices of the One Only Mediator. The Devil had cut off all Mankind at One Blow in the Sin of our Firſt Parents: He obtain'd a Second Conqueſt over them: He ruin'd them once by the Breach of a Command; and he did it again by their Forgetfulneſs of the Promiſe: And ſo drew them into Another Apoſtacy from God; and his New Victory

Victory ſecured the Old one. He turn'd 'em off from all Thoughts of the *Promiſed Seed*, who was to bruiſe his Head; and ſo cut them off from that Merciful Relief, which God out of his Abundant Compaſſion had provided againſt that Fatal Miſery he had brought them into.

Shem and *Melchizedeck* (unleſs we add honeſt *Abimelech*) ſeem to be the Only Men excepted, at leaſt the Only Perſons of any Note left upon Record: (If indeed they were Two, or if the Latter were a meer Man, about which the Learned are divided:) The One a *Dying Spark*; the Other a very *Small Light*: For *Shem* was now in his Declining Years; and *Melchizedeck*, whoever he was, ſeems to be but a Petty King; and he is repreſented as a Man dropt out of the Clouds; as if God had created him on Purpoſe, and he were none of *Adam*'s Race: For he is ſet forth as *without Father*,

Father, and without Mother; as having no Progenitors to inſtruct him, and from whoſe Tradition Divine Knowledge could be convey'd to him.

'Tis true indeed, that *Abraham* ſuppoſed there might be Fifty Righteous Perſons in *Sodom*: But he might in Charity hope ſo many Proſelytes might be made by *Lot*, who Sojourn'd a Long time among 'em: who alſo lighted his Candle at *Abraham*'s Taper.

When Matters were reduced to this wretched Paſs, then did God ſingle out *Abraham* and his Poſterity to be as a Golden Candleſtick, wherein to place a Light, that the World might not remain totally cover'd with Darkneſs; and that all Remembrance of the Bleſſed Seed might not be wholly and for ever loſt, he renews the Promiſe, That from his Loins ſhould that Great One come, in *whom all the Nations of the Earth ſhould be bleſſed.*

This

This was *the Goſpel which God preached to Abraham*, as the Apoſtle ſpeaks, *and the Covenant* of Grace *confirm'd in Chriſt*. And though our Father indeed had not ſo Full and ſo Diſtinct a Knowledge of all the Treaſure that was contained in the Bowels of this Rich *Mine*, as we his Children have; Yet no doubt but he had ſome Underſtanding of it. Can any Man imagine, that when *God* is the Preacher, and that upon ſo Weighty a Point as the Goſpel, the Covenant of Grace; that the *Father of Lights* ſhould teach in ſo Blind and Dark a manner, that Nothing ſhould be underſtood? Eſpecially when *Abraham* is the Scholar? If ſo, he would rather deſerve to be called the *Father of the Blind*, than of the *Faithful*. Gal. 3. 8, 17.

'Tis plain, his Thoughts were very Deeply exerciſed about this Bleſſed Seed. For when he received an Order to ſacrifice his Son *Iſaac*, which looked

looked like the cutting off the ground of his own *Hopes*, as well as his Son's *Life*; and Obedience to the Command ſeem'd to be the Deſtruction of the Promiſe; the Apoſtle tells us, he * *Accounted* that God was able to raiſe him from the Dead; he *reaſon'd, argu'd, debated* the matter within himſelf, as the † word ſignifies; that in his own Thoughts he might Reconcile the ſeeming Contradiction. Did he do this, about the *Poſſibility* of Fulfilling the Promiſe; and can any one imagine he did not do the ſame as to the *Contents* of it? Eſpecially conſidering, it vertually contained in it the great Bleſſings of Juſtification, ſaving Grace, and eternal Life. Doubtleſs he did very cloſely ſtudy this Point, and had ſome Inſight into it, if our Saviour may be credited, who ſaid to the Jews, *Abraham* || *rejoiced to ſee my day, and he ſaw it, and was glad.* Saw the Day

* Heb. 11. 19.

† Λογισάμενος.

|| John 8. 56.

Day of his coming into the World as the *Meſſiah*; for our Saviour brings him in as ſo doing, by way of reproach to them who valued themſelves ſo much upon their Deſcent from *Abraham*, and yet did reject the true *Meſſiah*, now that he did appear. The Expreſſion is Doubled; 'tis not an idle Tautology; but to ſhew how Deeply *Abraham* was affected with, and how Heartily he embraced it, though it was at ſo great a Diſtance from him. *He rejoiced to ſee my Day*; and as though that had not been enough, 'tis added, *He ſaw it, and was glad.*

'Tis an Odd way of ſeeing, to behold *Nothing* at all of the matter: He muſt have ſome Knowledge of it, or elſe the joy of *Abraham* was the Joy of a Fool, who rejoices in he knows not what.

It is not Improbable, that God might give him ſome further Inſtruc-

tions

ctions than what *Moſes* hath left upon Record, who ſtudies *Brevity* in his Hiſtory.

And whatever Knowledge he gained in this moſt Weighty Point, to be ſure he would carefully tranſmit and impart to his Children, conſidering the Teſtimony God himſelf
Gen. 18. 19. gives of him, *I know Abraham that he will command his Children, and his Houſhold after him, and they ſhall keep the way of the Lord to do Juſtice and Judgment; that the Lord may bring upon Abraham that which he hath ſpoken of him.*

When God had renewed the great
Gen. 26. 24, 25. Promiſe of the *Seed* to *Iſaac*, he built an Altar and worſhipp'd him as the God of his Father *Abraham*. The
Gen. 28. 14. ſame Promiſe of *the Seed, in whom all the Nations of the Earth were to be bleſ-*
v. 20, 21, 22. *ſed*, was repeated to *Jacob*; whereupon he ſolemnly renews his Covenant with God. And *Eſau* is ſtyled
*Heb. 12. 16. a *Profane* * Perſon, for ſelling his Birth-

Birth-right, because this was a Vertual renouncing the Messiah, and the Covenant of Grace in him.

When *Jacob* lay a-dying, having liken'd his Son *Dan* to a * *Serpent by the way, and an Adder in the Path*, &c. He immediately breathes out this Pious Ejaculation, *I have waited for thy Salvation, O Lord.* The Holy Man (as † one well observes) having mentioned the Serpent, he presently reflected on the mischief done to our First Parents, and in them to all their Posterity, by the Old Serpent in Paradise: And thereupon breaks forth into an high Expression of his Faith, in that Salvation from it, which God had promised by the Seed of the Woman that was to break his Head. A very proper Thought for an Expiring Saint, who was now under the stroke of that Death which that Old Enemy had brought in like a Flood upon the World. No other tolera-

* Gen. 49. 17, 18.

† Charnock's 2d Vol. p. 1169.

ble

ble Account can be given for ſuch an unuſual ſtart from the work in hand, the Solemn Bleſſing of his Children. If this were not the ſecret Spring of ſuch a ſudden and ſeemingly-irregular Motion, why did he not utter ſomewhat like this Before, when he had a very proper Occaſion for it, he being then ſpeaking of *Shilo's* coming of the Tribe of *Judah*, and *the gathering of the People to him*; which is Another Evidence and Inſtance of his Remembrance of the Meſſiah?

v. 10.

As for his Son *Joſeph*, when the reſt of the *Egyptians* ſold their Lands, he ſpared thoſe that belonged to the *Prieſts*. From Him 'tis moſt probable that they learned Circumciſion; which is an * Opinion that hath much better Grounds than what ſome Authors have advanced. If ſo; I believe the Reader will be of my mind, that together with the *Sign*, he

* *v. Witſii Ægypt. Tanner's Primordia, p. 113.*

he propagated among them some Knowledge of the Covenant. And what if I should guess, that that was one Reason why he spared their *Glebe-Lands*, that thereby he might oblige them to diffuse it among their Countrymen? Though these Men only kept the *Box*, and quickly dropt the *Jewel*; preserv'd the Rite, but lost the thing signify'd thereby. *Joseph* knew well enough what an Advantage it was to Religion, to engage a Learned Body of Men to promote it. And Considering His Wisdom and Authority, and Marrying into the Family of * *Potipherah, the Priest of On*, he must needs have a great Influence upon their whole Order. Now I can't imagine, but his great Piety would naturally prompt him to improve it for the Interest of Religion. Was he so very diligent to lay up and give forth *Corn* for the Preservation of their Bodies? and can we think such

* Gen. 41. 45.

a Man as He would not endeavour to ſcatter ſome good *Seed* among 'em, and take ſome Care to provide Food for their Souls? He was Appointed †Pſ. 105. 22. *to teach* the *Egyptian* † *Senators Wiſdom*; And if they had been Refractory, *the King gave him Authority to bind his Princes at his Pleaſure.* Now can we think he would not teach 'em the Higheſt Wiſdom, and uſe ſuch Ample Powers to Oblige 'em to Learn it? If He had no regard to the Eternal Welfare of the *Egyptians*, ſure he had ſome care of the Temporal Happineſs of his Brethren. *Joſeph* did not want for Politicks; and any Man with Half an Eye might foreſee, that numerous Proſelytes among the Courtiers and Learned Men would be the *Iſraelites* Strength and Defence when he was dead and gone; whereas otherwiſe ſo great a Difference as there was between 'em in Religion, which made 'em mutually an Abomination to each

each other, muſt expoſe 'em after his Deceaſe to the Rage of the Worſt of *Butchers*, Idolatrous *Prieſts*, who, *Virtute Officii*, did cut Throats and ſhed Blood: For the Offering up of *unbloody Sacrifices* is the Ridiculous Invention of much Later Times.

After *Joſeph*'s Deceaſe, the *Iſraelites* ſuffer'd a Cruel Oppreſſion. And under ſuch Circumſtances we muſt reaſonably expect to hear rather of their Sighs and Groans, their Task-maſters and their Bricks, than of their Articles of Faith. And though *God* indeed *remembred his Covenant with Abraham, Iſaac, and Jacob*, 'tis no wonder that *they* had almoſt forgotten it. But yet Religion was not ſo worn out among 'em, but that *Moſes* was train'd up in *the Doctrine of Chriſt*, as well as in *all the Wiſdom of the Egyptians*. How elſe came he to have that Meaſure of Faith in him, and Love to him, as to ſet ſuch a value on *his Reproach?* Heb. 11. 26.

After he had brought his Brethren out of the Land of Bondage, he received the Law at Mount *Sinai*; which as the Apoſtle * admirably ſhews, was given as an Appendix, and in a Subſerviency to the Covenant of God in Chriſt. And the ſeveral Parts of it appear to have been contrived and framed with that Deſign. The *Moral* Law, by the ſtrictneſs of its Precepts, and the Severity of its Curſe to drive men to Chriſt; the *Ceremonial* Law to point him out unto 'em; And the *Judicial* Law to preſerve them as a Diſtinct Body till the Meſſiah was come.

* Gal. 3. *from* v. 17. *to* v. 25.

So much for the Ancient Faith of the Church of *Iſrael*.

Let us now Conſider,

§. IV. II. The Faith of *Job*. The Generality of the Learned are agreed, that he was of the Houſe, or however of the Kindred of *Abraham*; and a Child

Child of *Abraham*'s he was in the Spiritual at leaſt, if not in the Natural Senſe. He profeſſeth his Faith in the One living and true God, with his Abhorrence of the moſt Antient Kinds of Idolatry, that were moſt Prevalent in thoſe Early Days, and in thoſe Parts where he lived. *If I beheld the Sun when it ſhined, or the Moon walking in Brightneſs; And my Heart hath been ſecretly enticed, or my Mouth hath kiſſed my Hand; This alſo were an Iniquity to be puniſhed by the Judge; for I ſhould have denied the God that is above.* Job 31. 26, 27, 28.

We cannot but think that ſuch a man as He, did underſtand ſomewhat of thoſe Sacrifices, which he ſo diligently offer'd for his Children, and afterwards for his Friends by way of Atonement for 'em.

We have a Solemn Profeſſion of his Faith in the Meſſiah as his Judge and Saviour. *I know* that *my Redeem-*

Job 19. 25, 26, 27. *er liveth, and* that *he ſhall ſtand at the latter* day *on the Earth: And* though *after my Skin* Worms *deſtroy this* Body, *yet in my Fleſh ſhall I ſee God: whom I ſhall ſee for my ſelf, and mine Eyes ſhall behold, and not Another,* though *my Reins be conſumed within me.* I know indeed that ſome Learned men have endeavoured to Expound this away, and would have it underſtood of a *Metaphorical* Reſurrection, *viz.* That he was confident he ſhould be reſtored to his former flouriſhing State here on Earth.

Ah poor *Job*! I perceive all his *Untoward Friends* did not live in his Own days; but ſome of 'em in Ours: Who, if the Saints above did know how matters go here below, would put him to a freſh Exerciſe of his Patience. One would have thought the *Chaldæans* and *Sabæans*, his Diſeaſes, the Wind and the Devil, had made him Miſerable enough. But

theſe

theſe Criticks would, if it were in their Power, deal Worſe by him than All of them together. They deprived him of his Health, his Children, and his Eſtate: But Theſe Men would fain plunder him of this Glorious Profeſſion of his Faith.

This is to put ſuch a Senſe on theſe Words, as is directly Contrary to the whole Strain of *Job*'s Speeches, who had no thoughts of a Reſtoration to a Temporal Happineſs: A total Deſpair of that, like a *black Line*, runs through the Whole of his Diſcourſes: yea, even in this very Chapter; *He hath deſtroyed me*, ſaith he, *on every ſide, and I am gone; and my Hope hath he removed like a Tree*, which, when once torn up by the Roots, never grows again. How Abſurd would it be to make this Holy Man blow *Hot and Cold* in a Breath? He Paſſionately longs for Death as his Only * Remedy, and

V. 10.

*Ch. 6. 9, 10. Ch. 10. 20. Ch. 17. 1.

Rejoices in the Thoughts of its Near Approaches, as his Only Comfort. He Stifly maintains his Integrity, and queſtions not but if *he were tried, he* †Ch.23. 10. *ſhould come forth like Gold* †. He Doubts not of Salvation; but then 'tis in the ‖Ch 13. 15. ‖ Other World. He ſaith, That *all the Days of his Appointed Time he will* *Ch.14. 14, 15. * *wait till his Change ſhall come.* But by that Change he means *Death*; of which he ſpake in the Beginning of that Verſe, *If a man Die, ſhall he Live again?* Or, it may be underſtood, as a † How's *Bleſſedn. of the Right.* p. 210, 211, 212. very † Great Man would have it, of his *Reſurrection*: Of which the following Words are meant, *Thou ſhalt Call, and I will Anſwer: thou ſhalt have a Deſire to the Work of thy Hands.* He ‖Ch.10. 20. ‖ craves a little Relaxation of his Torments; but Higher than that he do's not go. Or if he do's, crying out, *Ch.29. 2, 3. * *O that I were as in the Days * of Old, when the Candle of the Lord ſhined on my Head*: Yet 'tis but the Empty

Wiſh

Wiſh of a Man, who had no Hopes that his Sorry *Snuff* ſhould burn Long, much leſs that it ſhould recover its Ancient Brightneſs and Flame: As appears not only from Other Places *, but alſo from the Following Words in that Same Speech of his (though in the Following Chapter) and which was his Concluding one too: *Thou lifteſt me up to the Wind* †; *thou cauſeſt me to ride upon it, and diſſolveſt my Subſtance: For I know thou wilt bring me to Death, and to the Houſe appointed for all Living.*

* Ch. 7. 7.

† Ch. 30. 22, 23.

Again, This would be to put ſuch a Conſtruction on theſe Words, as would be very unſuitable to that Pompous Preface wherewith he introduceth em: *viz. O that* ‖ *my Words were now written! O that they were printed in a Book!* (So we render this Paſſage, by way of Alluſion to our Modern Invention.) *That they were graven with an Iron Pen and Lead, in the Rock for ever!*

* V. 23, 24.

(And

(And then it follows, *For I know that my Redeemer liveth*, &c.) Words too Big to uſher in ſo ſmall a matter as a Reſtoration of him to his former Happineſs here below; a thing which Good Men in all Ages have had but a very mean and ſlender Opinion of.

Beſides, he ſpeaks of ſuch a Happineſs as he ſhould have in the *Latter day*, when *after his Skin Worms had deſtroy'd his Body*. And though the words *Worms* and *Body* are not in the Original, yet they are fitly enough ſupplied by our Tranſlators. In the Hebrew it is, *Though after my Skin they deſtroy this*; i. e. This *be Deſtroyed*, by a very Uſual Hebraiſm. They deſtroy *This*; this Shadow of a Carkaſe, which methinks he points to with his Finger; this broken, ſorry Fragment, that is not worth the Name of a *Body*. His *Skin* was already broken by his many Sores, and his *Reins* conſu-

consumed within him; and he expected the miserable Reliques should be eaten up too by the Mercilesse Worms; yet *After* all this, *in my Flesh shall I see God*: For which Words, *In my Flesh*, there had been no Occasion, if he had not had his Eye on the Resurrection of the Body at the Last Day.

To shut up this; Upon a close Examination of the Place, I cannot but be of the mind of the most Learned *Spanheim*, that This Interpretation is most Agreeable to the Words in the Original; and the Other is Forced and Strained.

CHAP.

CHAP. VI.

A Third Objection. Of the Several Abſtracts of our Duty in the Holy Scriptures.

§. III. *Obj.* III. ANother Plea is drawn from thoſe words in
† Mic. 6. 8. the Prophet; † *He hath ſhewed thee, O man, what is Good; and what doth the Lord require of thee, but to do Juſtly, and to love Mercy, and to walk Humbly with thy God?* Whereupon we are
* *Vindic. of Mr.* T. F. *p.* 15, 16. told, * *This Prophet had a Shallow Memory, or Mr.* M. *an Ill Judgment: If this be the whole Summary* (*i. e.* of the Duty) *which God requires of Man, then there's no ſuch Danger of his being Eternally Damn'd, who do's not believe all the Articles of the Nationally-Eſtabliſh'd Faith.* So the Gentleman uſes to word

word it; but he means, though he don't believe ſo much as *One of the Articles of Chriſtianity*, ſtrictly ſo called; no, not that of Jeſus of *Nazareth's* being the Meſſiah: If he be but a Sober *Deiſt*, though he affirm Chriſt to be an *Impoſtor*; and the Goſpel a *Bundle of Lies*, yet he is in a Safe State. This is very plain from what he adds, *viz.* **I don't think any Queſtion harder to be anſwer'd by our Critick* Milbourn, *than to determine the Time when thoſe of the* JEWISH *Nation, that acted Juſtly, lov'd Mercy, and walk'd Humbly with their God, began to be Damn'd for not believing the Goſpel. I am no Advocate for* Judaiſm, *I take the* Jews *to be much in the wrong; but thoſe of them that are Juſt, Merciful, and Pious, that they ſhould be Damn'd! Bleſs us! Mr.* M. *may be as Bold as he pleaſes with them; but I deſire to be Excuſed from ſuch an Uncharitable Cenſure.* Nay, he *takes St.* Paul *to have been a* *Id. p. 17.

Good

Good Moral Man at that very time in which he was a Perſecutor of the Chriſtians, *ſetting aſide his Bigotry for that Religion which was now to be no more.* And he fairly inſinuates, That he was
* P. 17. *then* in * a State of Salvation, when he called Jeſus *Accurſed*, and *compelled* his Diſciples to *Blaſpheme* him as a Deceiver. And a little after, ſaith
† P. 18. he, † *Let Mr.* M. *allow us, but that there is a Duty of Love payable in this World to the Stranger, whoſe Opinions differ Something from the Nationally-Eſtabliſh'd Faith,* (he means, wholly repugnant to all the Articles of the Chriſtian Faith) *and he ſhall have full and free Liberty to rant and fling his damning Cenſures about, as he pleaſes, with reſpect to the Next. For Men of Vertue* (*whatever Learning and Acuteneſs they may want*) *can contentedly truſt their Souls with God, becauſe God is not to be made, as the Magiſtrate too often has been, the Executioner of the Wrath of the Presbyter.* Thus

Thus far he; and the Gentleman speaks Out, We have his whole Heart, and he gives us the *Key* to open the true Sense and Design of his whole Book. And for that Reason I have transcribed so much of what he says.

I now proceed to Answer the Argument against the Necessity of Faith in Jesus Christ to Salvation, drawn from the *Summary* of our Duty in the Prophet. And I desire the following Particulars may be consider'd.

J. We have very *Different* Summaries or Abstracts of our Duty in the Holy Scriptures; and that for very Weighty Reasons. §. I.

Sometimes we have in 'em a Summary of that Duty that is incumbent on us as *Rational* Creatures. So 'tis comprized by *Solomon* in these Two, Internal Reverence of God in the

the Heart, and Obedience to him with our whole Man. *Let us hear the Concluſion of the whole Matter* (ſaith he) * *Fear God, and Keep his Commandments*: for *this is the Whole* Duty *of Man.*

* Eccleſ. 12. 13.

At Other times the Whole of it is Summ'd up in † *Loving God with all our Heart, Soul, and Mind*; which, we are told, is the *Firſt and Great Commandment*: and in *Loving our Neighbour as our Selves*; *which is the Second, and like unto the Firſt*: *And on theſe two Commandments hang all the Law and the Prophets.*

† Matth. 22. 37, 38, 39, 40.

At Other times, 'tis ſhrunk up into the Narrow Compaſs of Two Words, *Loving Another*; and he who doth do ſo, is ſaid to *fulfil the Law*; though this Other be Our *Neighbour only*, without the Mention either of our Creator or Redeemer. *For this, thou ſhalt not commit Adultery*; *thou ſhalt not Kill*; *thou ſhalt not Steal*; *thou*

Rom. 13. 8, 9, 10.

thou ſhalt not bear Falſe-witneſs; thou ſhalt not Covet; and if there be Any Other Commandment, it is briefly comprehended in this Saying, namely, Thou ſhalt love thy Neighbour as thy Self.

At another time, we have it a little more largely, in *denying all Ungodlineſs and Worldly Luſts, and living Righteouſly, Soberly, and Godlily.* Titus 2. 12.

All theſe are brief *Epitomes* of the Duty which is incumbent on us as *Reaſonable* Creatures.

In Other places we have Abſtracts of the Duty we are obliged unto as *Fallen* Creatures. Sometimes 'tis ſumm'd up in Repentance and Baptiſm (which latter is the Viſible Sign of Men's Profeſſion of their Faith in Jeſus Chriſt.) So when St. *Peter's* Hearers were *pricked in their Hearts* for their great Sin in Crucifying Chriſt, to that Degree, that in the Open Aſſembly they cried out, *What ſhall we do* to obtain Pardon and Sal-

vation? He makes 'em this Reply, *Re-*
Acts 2. 37, 38. *pent and be baptized every one of you in the Name of Jeſus Chriſt, for the Remiſſion of Sins.*

At another time, 'tis ſumm'd up in Repentance and Converſion. So the ſame Apoſtle on the like Occaſion,
Acts 3. 19. *Repent ye therefore, and be converted* (and their Infidelity was one of the Sins they were to Repent of, and turn from) *that your Sins may be blotted out, when the times of Refreſhing ſhall come from the Preſence of the Lord.*

Sometimes Faith in Chriſt *Alone* is mention'd. So when the Rough and Cruel Jaylor's Heart trembled as much through Senſe of Sin, as the Foundations of the Priſon had done by the Earthquake; and he who had been on the Point of Killing his Body, was become very ſollicitous about the Saving his Soul; St. *Paul* and *Silas* give this Anſwer to his Serious Enquiry,
Acts 16. 30, 31. *Believe on the Lord Jeſus Chriſt, and thou ſhalt*

ſhalt be ſaved. Yea, the *Anointing* would flow down from the *Head* of the Family, to the Skirts of his Garments: Not only ſhould He himſelf, but his *Houſe* alſo hereby be Saved.

But in another place both Faith and Repentance too are mention'd. So St. *Paul* comprizes the whole of his Private Diſcourſes, and Publick Sermons, for Three Years together, in theſe Two Words; and calls *Repentance towards God, and Faith toward our Lord Jeſus Chriſt, all the Counſel of God*, all that was *Profitable to his Hearers*; *i. e.* all that was neceſſary to their Salvation. Acts 20. 20, 21. 27. 31.

Theſe are Abſtracts of the Duty Incumbent on us as Fallen Creatures.

Sometimes we have a Summary of the Duty we are obliged to as *Men*, and as *Sinners* too, joined together. So ſaith our Saviour, *This is Life Eternal*; *i. e.* the Way and John 17. 3.

Means to it, *viz.* To *know thee the only true God, and Jeſus Chriſt, whom thou haſt ſent.*

At other times we have *Occaſional* Abſtracts of our Duty, given on Purpoſe to Obviate the foul and groſs Miſtakes of deluded Creatures. Now theſe are not Exact Summaries of our Entire Duty, but only ſome Heads are Singled out, ſuch as are moſt Proper to convince and ſhame thoſe fooliſh Wretches. And this is an Inſtance of great Prudence in the Sacred Writers. So the Apoſtle ſums the Matter up in Purity and Charity.

James 1. 27. *Pure Religion, and undefiled before God and the Father, is this; To viſit the Fatherleſs and the Widows in their Affliction, and to keep himſelf unſpotted from the World.* Religion requires Faith and Worſhip too: But the Apoſtle, like a Wiſe Author, don't name theſe, becauſe he had to do with a vile Generation of Men, who did highly pretend

tend to Both of 'em: So that it was Needless to insist on them; and therefore he waves 'em, and singles out what they were most notoriously defective in, *viz.* Charity and Purity, the more Effectually to deal with these Hypocrites, who were All for Faith (such as it was) and were not against Worship; but neglected Holiness and Good Works as *Dull Morality.* Such a *Sett* of Men there was in *David's* Time; for whose Conviction and Reformation he Penn'd the 15th *Psalm*, and it turns wholly on the Duties of the Second Table; which, no doubt but the splendid and gaudy Professors of those days thought but mean and low Attainments; but he assures them in the Name of God, That the Performance of them was as Necessary to their entring into Heaven, as setting our Foot on the *lowest Rounds* of the Ladder, that do almost touch the Ground,

is to our getting up to any high Place.

Juſt ſuch another Abſtract doth the Prophet *Micah* give us. The *Jews*, whom he had to deal with, were very zealous for Ceremonies and Sacrifices; and thought that Exactneſs in them would compenſate for the Want of all Sorts of Moral Duties. There is a *Conſcience* as well as a *Madneſs*, *Quoad Hoc*; and theſe Men were quite gone in it: For all their Religion lay among their Beaſts, their Flocks, and their Herds. The Prophet therefore, like a Skilful Preacher, gives them, not an Exact Epitomy of their Duty; but ſuch a One as was much Better for them; ſuch a One as might ſtrike them to the Heart; tells them, This is what God requires, but they had groſly neglected, *viz. Juſtice*, *Mercy*, and *Humility*.

II. We

II. We muſt not take One of theſe Abſtracts to the Excluſion of all the Reſt, much leſs ſet it in Oppoſition to the more full and large Deſcriptions of our Duty in other Parts of the Bible. It would be a very Wild thing to do ſo, and thence to conclude, Becauſe we have done all that is contained in that One, we ſhall be ſaved; though we never mind what is contained in the Reſt, or in any Other Places of the Scripture. §. II.

Ex. Gr. How Abſurd would it be for a Man to argue thus, *I love God and my Neighbour*; and this is the whole Duty of Man: and there's no Fear of my being Eternally damned, though I neglect all that is incumbent on me as a *Fallen* Creature, and have nothing at all of *Repentance* towards God, or at leaſt, of *Faith* towards our Lord Jeſus Chriſt.

So on the other hand, How Fooliſh would it be for a Man to argue, *I believe on the Lord Jeſus Chriſt*; which is all that St. *Paul* required of the Jaylor in order to Salvation; and therefore there's no fear of my being Eternally damned; though this Man wholly neglect what is incumbent on him as a *Reaſonable* Creature, and have not a Spark of Love within his Breaſt towards either God or his Neighbour?

And once more; It would be very Idle for a Man to take an *Occaſional* and *Partial* Abſtract, and argue as our Author do's; There's no Fear of my being Eternally damn'd, though I *never believe on Chriſt*; yea, though I *blaſpheme him as an Impoſtor*, becauſe I *do Juſtly, love Mercy, and walk Humbly with God*; and *Faith in Chriſt*, is not required in that Scripture; nor can it be ranked under either of thoſe Three Heads.

A Man

A Man might as well argue, that Temperance and Chaſtity are not neceſſary to Salvation, becauſe theſe are Vertues diſtinct from, and cannot (at leaſt as to ſome Branches of 'em) be referr'd either to *Juſtice*, or *Mercy*, or *Humility*. He who talks at this rate, proves nothing ſo Effectually as this; That his *Brains* lie in a narrower Compaſs than his Duty can poſſibly be crouded into, when 'tis ſhrunk up into the ſhorteſt Abſtract that the Wit of any Man can deviſe.

In a word; 'Tis the Whole Scripture, and not one disjointed Member of it, that is the compleat Rule of our Faith and Hope. Though we have a Piece, if we have not All that in any Part of the Bible is required of us as abſolutely neceſſary to Salvation, we ſhall periſh. And Particularly, if we do not believe on the Lord Jeſus Chriſt when he is propoſed to us. There is ſuch a thing

as

as *commuting Penance* among Men; but there's no doing ſo as to *Duties* which God hath impoſed on us. And it will One day appear, how little Affection ſoever ſome Perſons may have for Him, yet that God hath a greater Love for his Only-begotten Son, than for any Unbeliever: And that no Virtues will make Atonement for Men's trampling upon the Only *Propitiation for our Sins.*

§. III. III. When Only One, or a Few Duties are put for All Religion: or the Promiſe of Pardon and Salvation is annexed to 'em, much More is implied. Others are *ſuppoſed*, which are elſewhere required as Inſtances of our Duty, and as abſolutely Neceſſary to thoſe Great Ends, though they be not Expreſs'd in that Particular Text of Scripture. Elſe a Man muſt be *ſaved by One Verſe of the Bible, and damned by Another*: Saved, as having done

done This; but Damned, as having neglected That, which is no less necessary. He would be admitted into Heaven, as having *Repented, and being Converted to God*; which is all that is required in One Place: and yet must be cast into Hell, as not having *believed* on Jesus Christ; which is as Expresly required in another under the Highest Penalty.

There is a Natural Chain and Dependance of One Duty and Grace upon Another; so that where One is in Sincerity and Truth, of Course it draws the Other after it. For Instance; When the *Whole Duty of Man* is said *to be Fearing God, and Keeping his Commandments*; he who Fears God Aright, will receive all his Revelations with Faith and Reverence; and under the Noon-day Light of the Gospel, will not neglect that which is *his* Great *Commandment*, and which he lays so much Weight and Stress upon, *viz.* 1 Joh. 3. 23.

viz. Believing on the Name of his Son.

But I have ſaid ſomewhat of this Nature * before, and which the Reader may turn to, if he pleaſe; and, *Mutatis mutandis* may Eaſily apply what he finds there to the preſent Purpoſe.

*Ch. 1. 2.

This ſuggeſts another Conſideration; And therefore,

§. IV. IV. Whereas the Prophet ſays, *What doth the Lord require of thee, but to do Juſtly, love Mercy, and walk* Humbly *with thy God*? he who doth the *Laſt* of theſe, will bow down his Head before every Revelation God hath made. And when the Command of Believing is enforced with ſo plain and ſevere a Sanction, ſo often repeated, of being doomed to Eternal Flames if Men don't, he will judge it as much his Intereſt as his Duty ſo to do. I have Cauſe to think, that

that one of the main Reaſons why Men do not Embrace the Great Truths and Myſteries of the Goſpel, is the Want of one of theſe Two Things: Either they have no mind to *walk with God*, or to walk *Humbly*. Whereas our Bleſſed Saviour is inveſted in a Threefold Office; Perverſe Man doth oppoſe each of theſe according to that Evil Humour that is moſt Predominant in him. Some are *bloated Phariſees*, ſo full of Wind and of Themſelves, ſo puff'd up with a vain Conceit of their own Righteouſneſs, that they can't ſtoop to receive him as their *Prieſt*. Others are *looſe Publicans*, and can't endure him as a *King*; his Rule and Government is too Strict for them: they can't bear it to be ſo pinch'd in. And Others are, or at leaſt fancy themſelves to be, *Learned Scribes*, and think 'tis Beneath them to Aſſent to the Revelations of this Great Prophet, becauſe

cauſe they can't comprehend 'em. Pride and Licentiouſneſs were Old Cauſes of Unbelief; according as it
* Rom. 10. 3. is written, They have *not* * *ſubmitted themſelves to the Righteouſneſs of God*;
† Matt. 21. 32. and, they † *Repented not, that they might believe.*

§. V. V. Whereas this Gentleman ſaith, *there is not Any Queſtion harder to be anſwer'd, than to determine the Time when thoſe of the Jewiſh Nation, who acted* juſtly, loved Mercy, and walked Humbly with God, *began to be Damned for not believing the Goſpel:* I anſwer; whoſoever among them, had thoſe Graces in Truth, did believe the Goſpel when it was duly propoſed to 'em: And whoſoever did not, cannot be truly ſaid to have *Walked Humbly* with God. And whatever ſeeming Piety or real Morality any Unbelieving *Jew* might be thought to have; yet I am ſure, he was liable

ble to Eternal Damnation, ever ſince our Saviour pronounc'd thoſe Words, *I ſaid* * *therefore unto you, that ye ſhall die in your Sins: For if ye Believe not that I am He, ye ſhall die in your Sins.* And ever ſince the Time thoſe Words were written by the Apoſtle: *If our Goſpel be hid, it is hid to them that are loſt*: (They are Doubly loſt, as *Sinners* in General, and ſo was the whole World; and as *Unbelievers* too, and on that Account are Irrecoverably loſt) *In whom the God of this World hath blinded the Minds of them which believe not, leſt the Light of the Glorious Goſpel of Chriſt, who is the Image of God, ſhould ſhine unto 'em.* And therefore,

* Joh. 8. 24.

2 Cor. 4. 3.

V. 4.

VI. As for that Charge, the *want of Charity*; I give this Anſwer to it Once for all; That I do not pretend to Greater Charity than St. *Paul* had; or than the Holy-Ghoſt hath, who

§. VI.

who is the *Spirit of Love*, by whoſe Dictate the great Apoſtle wrote the Paſſage of Scripture juſt now mention'd; or than the moſt Merciful and Compaſſionate Saviour of the World hath, who will judge Men that have heard it, by his Goſpel; and without any Relenting in his Heart, or any Softning the Severe Doom, will appoint *Unbelievers* their *Portion, where the Worm never dies, and the Fire ſhall never be quench'd.*

CHAP.

CHAP. VII.

A Fourth Objection. Works of Charity the Only ones mention'd in Matth. 25.

Obj. IV. 'TIS further Pleaded, That *meer* Works of *Charity* will bring a Man to Heaven, without any thing of Faith; becauſe Works of Charity *alone* are mention'd in the 25th Chapter of St. *Matthew*, where our Saviour gives us an Account of the Proceedings of the Great Day. When, we are told, *he will conſider* *, not what the *Opinions of Men have been, but what Good they have done to Others.* That † *when the Men of all Nations, which includes and implies the Men of* all Faiths, *ſhall be judged by our Saviour, he will make them Miſerable or*

* *Sermon on the Death of Mr.* T.F. p. 111.

† Id. p. 114.

Happy for ever on the Foot of their good or bad Deeds; their Deeds of Charity, or other Beneficence, without Any *reſpect to their Opinions, to the Doctrines they Believed, or thought they had cauſe to deny, or to doubt of.*

§. I. Now 'tis very Reaſonable thoſe ſhould be called to Account for their Opinions in *This* World, who fancy they ſhall not be ſo in the Next. This would be very Good News, if it were but True; for Infidels and Apoſtates, *Turks* and *Jews*, for the whole Rabble of Deiſts and Debauchees; yea, for Atheiſts themſelves; for the Being of a God, may they ſay, is an *Opinion*, *that we think we have Cauſe*, if not to *deny*, yet to *doubt of*. If this were ſo, a Charitable Man might be Saved, however he carry it with reference to Chriſt and his Goſpel, in
Heb. 2. 3. ſpight of thoſe words, *How ſhall we Eſcape if we neglect ſo great Salvation?*

And

And though the Apoſtle adds, *If we Sin Wilfully* (meaning Apoſtacy joined with the Unpardonable Blaſphemy) *after we have received the Knowledge of the Truth, there remains no more Sacrifice for Sins; but a certain fearful, looking-for of Judgment and Fiery Indignation, which ſhall devour the Adverſaries. Of how much ſorer Puniſhment ſhall he be thought Worthy, who hath trodden under Foot the Son of God, &c.?* This Threatning would be but like the Predictions of an Almanack concerning Thunder and Lightning, which no Wiſe man fears or regards. And the moſt Profligate Wretch might fare well, notwithſtanding that ſaying, *Without Holineſs no man ſhall ſee the Lord.* And on this Principle 'tis Impoſſible to anſwer that Argument, That *Julian*, for all his vile Revolt, and bitter Perſecutions, and repeated Blaſphemies, and dying Scoff, *Viciſti Galilæe*, will be found in *Abra-*

ham's Boſom; for the Renegado was a * Charitable Man. Then our Bleſſed Lord was not a little miſtaken, when he ſent his Diſciples to preach this Goſpel, and that to *Every Creature*; *He that Believeth, and is Baptized, ſhall be ſaved: But he that Believeth not, ſhall be damned*: Which is ſo ſevere a Threatning, and ſhall ſo certainly be executed; that though I have pleaded ſo long for the Neceſſity of *Faith*, yet I have ſo much *Charity* for this Gentleman, as Heartily to pray, he may never have his Lot among Unbelievers.

* *Op. Juliani, p. 532. Edit. Petavii.*

Mar. 16. 15, 16.

§. II. 'Tis true indeed, that *Works of Beneficence and Charity* will be peculiarly enquired after; and they are the *Only* Ones that are mention'd in the 25th of St. *Matthew*. But that is far from being the *Only Place*, where we are told of the Proceedings of that Great Day. In innumerable Other

Other Texts of Scripture we are informed, that Men ſhall give an Account of all the Paſſages of their Lives, that the Secrets of their Hearts ſhall be made Clear as the Light, and Open as the Day: And in Particular, Chriſt will reckon with Men for their Acts of *Injuſtice*.

This is ſo Plain, that this Gentleman could not but See and Remember it; and therefore endeavour to Evade it by this cunning Fetch, that *Juſtice is included in Beneficence, as a Leſſer Number is in a Greater: He that will do me Good, be ſure he will do me Right: He that beſtows on me what is* His, *will not defraud me of what is* Mine. *In ſhort; the Beneficent Perſon is* Always *juſt. Beneficence* Always *comprehends and implies Juſtice. Our Saviour, aware of this, did not think it neceſſary to make (there) expreſs mention of Juſtice, but only of Beneficence; which* Always and Neceſſarily implies and includes *it*. Id. p. 116.

To which I give this Double Reply.

§. III. 1. This which he has ſo confidently told us, and repeated it as if he believ'd it to be True, is Apparently Falſe: *viz.* That Beneficence or Charity doth *Always and Neceſſarily* imply and include Juſtice in it. He muſt be a great Stranger to the World, who doth not know that they are frequently Separated, and ſubſiſt Apart. A Thief may rob one Man of his Treaſure; and yet from a Strain of Generoſity may give a Piece of Money to Another poor Traveller to help him to his Journey's End. And Inſtances may be produced of thoſe who have ſqueez'd ſome, and yet let their Charity drop, yea, run down very Plentifully on Others. Alms-Houſes have been built with Spoil and Plunder, and the Founders of 'em took ſpecial care before-hand by their horrible Oppreſſion and Grinding, that when

when they were Erected, they ſhould not ſtand Empty.

2*ly.* At the Laſt Day Men ſhall be reckon'd with for the *whole* of their Behaviour, their Actions, their Words, their Thoughts, yea, and their Faith too: For then *God will bring every Work into Judgment, with every Secret thing, whether it be Good, or whether it be Evil.* Eccl. 12. 14. *Rejoice, O Young man, in thy Youth, and walk in the Ways of thine Heart, and in the Sight of thine Eyes: But know thou, that for all Theſe things God will bring thee into Judgment.* Eccl. 11. 9. Our Lord at his Coming will *bring to Light the hidden things of Darkneſs, and make manifeſt the Counſels of the Heart.* 1 Cor. 4. 5.

And though Men's Faith be not mention'd in the 25th of St. *Matthew*, yet 'tis in many Other Places, as a Matter that ſhall then be enquired after. Otherwiſe the *Jews* may come

off well Enough; and that ſevere Paſſage of our Saviour will be but an Empty Cloud, in which there is no Thunder, nor ſo much as one Drop of Water: *viz.* *If any man hear my Words, and believe not, I judge him not*; (*i. e.* I will not do ſo Now;) *For I came not* (Now) *to Judge the World, but to Save the World. He that rejecteth me, and receiveth not my Words, hath one that judgeth him: The Word that I have ſpoken, the ſame ſhall judge him in the Laſt Day.*

John 12. 47, 48.

CHAP.

CHAP. VIII.

A Fifth Objection from our Saviour's Anſwer to the Lawyer, largely conſider'd.

'TIS further Pleaded*, that a Lawyer asking our Saviour what he ſhould do to inherit Eternal Life? Our Saviour asks him again, what he read in the Law? He anſwers, *Thou ſhalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy ſtrength, and with all thy mind; and thy Neighbour as thy Self*: And then comes in the Parable of the Good *Samaritan*. Now to paſs by a great deal of Impertinent Banter, I ſhall only obſerve a Paſſage or Two of our Author's on this Subject. *I cannot ſee how he can deny*

* *Vindic. of Mr.* T. F. p. 20, 21, 22.

Luk. 10. 25, &c.

P. 22.

deny this Parable to denote that a Good Man may be ſaved becauſe of his Works of Mercy, though his Faith be Erroneous (he means though he has no Chriſtian Faith at all, ſtrictly ſo called) *without giving his Saviour the Lye*: i. e. *if to inherit Eternal Life and to be ſaved be the ſame thing. For, let it be obſerv'd, The Lawyer whom our Saviour was inſtructing, deſir'd to know what he ſhould do to inherit Eternal Life; and the* Sum *of our Saviour's Direction is this, that he ſhould do as the Samaritan did*, i. e. *be very Charitable to a Man in Diſtreſs; ay, though he were of Another Party or Religion.* And again, ſaith he; *Were it not diſcreeter*
Id. p. 25. *to accept the Bounty of Unſound Believers, and never let them know, that their Good-Nature will ſtand them in no Stead at the Day of Judgment?* &c.

Now by way of Reply to this Argument, I ſhall do theſe Two Things:

I. Shew

I. Shew the Weakneſs of it.

II. Enquire into the true Senſe and Meaning of this Paſſage of Scripture.

I. I will ſhew the Weakneſs of this Plea taken hence, to prove that Works of Mercy alone are ſufficient in Order to Salvation, without Faith in Jeſus Chriſt. The Argument in ſhort is this, Our Saviour's Direction is to go and do as the Charitable *Samaritan* did; and nothing elſe being mention'd, nothing beſides this is neceſſary that a Man may inherit Eternal Life. §. I.

But then, this way of arguing would exclude *Love to God* from being neceſſary to Salvation; and that expreſly contrary to the Plain Words of Chriſt himſelf. For upon the Lawyer's Reply in Anſwer to his Queſtion,

Queſtion, *Thou ſhalt Love the Lord thy God with all thy Heart*, &c. *and thy Neighbour as thy Self*; Our Saviour ſaith to *him*, *Thou haſt anſwer'd right*, *Do this and Live*, i. e. Do *Both* of 'em. But our Author throws away the Firſt of theſe, and with open violence to the words, confines them to the Second only, becauſe our Lord for a Peculiar Reaſon (of which by and by) enlarges upon that in the Parable of the *Samaritan*. There are ſome in the World who are accus'd of having left *Chriſt* out of their Divinity: And this Gentleman is for dropping the *Father* too. 'Tis very unaccountable that his Neighbour muſt be to him, not only in the Room of our Saviour, but in the Stead of *God* alſo.

Again; By this way of Arguing, Repentance, and all the other Branches of Godlineſs, and the whole of Sobriety, are excluded from being Neceſſary

ceſſary to Salvation: For none of theſe are expreſly mentioned. Nothing is ſo, but barely *Love*; and ſeeing this Gentleman confines this too to Charity to our Diſtreſſed Neighbour, the vileſt Sot, the moſt Infamous Adulterer, the groſſeſt Idolater, the worſt of wicked Men, if they are but kind to the Poor, will be Heirs of Heaven: And then we might invert the words of our Lord and ſay, *Wide is the Gate, and Broad is the Way that leadeth* thither. I think we ſhall make a *Pretty* Goſpel indeed, and a very *Fine* Religion of it at laſt, when we have not only ſet by Faith in Jeſus Chriſt as a Superfluous thing, but alſo caſt away Holineſs, and Juſtice and Sobriety after it, as trifling matters, without any of which a man may be ſaved.

II. I ſhall

§. II. II. I ſhall Enquire into the true Senſe, and meaning of this Paſſage of Scripture; and of another that is Parallel to it. Here the Lawyer propounds this Queſtion to our Lord to Tempt and Enſnare him: To which he replies, *Do this, and Live.* But elſewhere in * Three of the Evangeliſts we read of Another, called a Young Man, and a Ruler, who with more Honeſty propounds the ſame Queſtion for Subſtance as the *Lawyer* did; *Good Maſter, what Good thing ſhall I do, that I may have Eternal Life?* And the Anſwer is to the ſame effect, *If thou wilt enter into Life, keep the Commandments:* And upon his demanding which of them; our Saviour inſtances only in thoſe of the Second Table. Now becauſe this is a Matter of great Moment, and Conſiderable Difficulty too, I will endeavour, though it be not Neceſſary

*Mat.19. 16, &c. Mar.10. 17, &c. Luk.18. 18, &c.

Neceſſary to the Silencing the Adverſary, to go to the Bottom of this Point.

In order whereunto, I will make theſe Four following Remarks.

1. The *Jews* had a Fancy, that a Bare External Obedience to * One, or at leaſt to a Few Commands, was ſufficient to Salvation.

Hereupon they thought it beſt to fix upon One or Two of the *Greateſt*, hoping if they came up to them, they might the more eaſily be Diſpenſed with as to the reſt. We find it recorded by Two † of the Evangeliſts, that they Enquired of our Saviour, which was *the Great* Commandment. And no wonder they conſulted Him in the Caſe; for they were greatly divided about it among Themſelves. Some were for the Sabbath, others for Circumciſion; Some for Sacrifices, Others for the Traditions

* *Vid.* Smith's *Select Diſc. about the Phariſaical Righteouſneſs.* Bull's *Harm. p.* 311, 312.

† Mat. 22. 35. Mar. 12. 28.

tions of the Elders, the *little By-Laws of their Church*; and ſome few of them for the Duties of Morality, as that Scribe for inſtance who preferr'd
* Mark 12. 33. Love to God and Man before * *all whole Burnt-offerings and Sacrifices.*

They thought ſincere Univerſal Obedience was a Long *Round-about* way; they were for the Shorteſt Cut to Heaven, and for being very good Husbands in the matter of Eternal Salvation. Methinks there ſeems to be a *Touch* of this in the form of wording the Queſtion which the Young man propounded to our Saviour; *viz. What Good* Thing *ſhall I do that I may have* Eternal Life? *q. d.* what Particular Precept is the moſt conſiderable; by obeying of which, my Everlaſting Welfare may be moſt effectually ſecured?

2. Our Lord in his Reply, refers Both theſe Perſons to the Law of God; not to Ceremonial Obſervances

ces, but the Subſtantial Acts of Religion, and to what was indeed either Expreſly or Virtually the Whole of the Divine Law. He doth not direct them to the Traditions of the Elders: If they would do ſome Excellent thing, he tells 'em, they could not do Better than what God had already Preſcribed. And they muſt not take up with Trifling Ceremonies, neglecting the Weightier Matters of his Law; nor think to Compound their Debts by a Partial Obedience: But, ſaith he to the Ruler, *If thou wilt Enter into Life*, keep the *Commandments* (in the Plural Number); All of 'em muſt be Obſerv'd. The ſame in Effect doth he ſay to the Lawyer, *Do this, and Live*; *i. e.* Love God with all thy Heart, and thy Neighbour as thy Self, which *is the Law and the Prophets*, and contains the Whole of his Duty in a few words. And when he deſcends to Particulars,

he puts this Young Ruler in mind of
Mat. 19. 18, 19. the Duties of the Second Table, *Thou ſhalt do no Murder; thou ſhalt not commit Adultery; thou ſhalt not Steal, nor bear Falſe-witneſs: Honour thy Father and Mother*: which he cloſes with that Comprehenſive Rule, *Thou ſhalt Love thy Neighbour as thy Self.* Theſe are ſingled out, not to the *Excluſion* of Other Duties, unleſs any Man can prove Love to God, and the Several Expreſſions of it mention'd in the Firſt Table, not to be Commands, nor ſpoken of in the Law and Prophets: but becauſe, according to the Common Strain of the *Jewiſh* Nation, he was moſt likely to be Defective in Theſe Points, and therefore moſt of all needed to be put in mind of Them. The Lawyer alſo is directed by the Parable of the *Samaritan* to ſhew Compaſſion to any Miſerable Man as his Neighbour, becauſe this was the Particular Point he Enquired about,

about, and of which he had, according to the Common Fancy of his Countrymen, very narrow Notions, and wrong Apprehenſions. And our Author doth but too much reſemble him, when he tells us, *The Sum of our Saviour's Direction is this, That he ſhould do as the Samaritan did*: For this is the Sum of Chriſt's Direction, only as to that Part of his Duty, *Loving his Neighbour as himſelf*: But our Saviour had alſo Directed him to *love God* too, as ever he expected to *live*; *i. e.* Eternally; though this was not further Enlarged upon, becauſe he asked no Queſtion on this Head. The Sum of our Lord's Direction is, That he ſhould do the One, but not neglect the Other; *i. e.* That he ſhould make Conſcience of Univerſal Obedience, as ever he expected to ſee the Face of God, and live: For the whole of our Duty is briefly contained in, and will flow from theſe Two.

3*ly*. This Direction of our Saviour's, If thou *wilt enter into Life, keep the Commandments*; and, *Do this, and Live*; is capable of an *Evangelical* Senſe; *viz*. That, though Perfect Obedience be not, yet *Sincere Univerſal* Obedience is Neceſſary in order to Salvation: And ſo, our Saviour ſays no more than his Apoſtle afterwards did, Heb. 12. 14. *Without Holineſs no man ſhall ſee the Lord.* Whoever boggles at this, and doubts whether it be a Truth, is a very ignorant Man, and had need to Learn one of the Firſt Principles of the Oracles of God.

But may ſome ſay, Doth this look like a *Goſpel*-Anſwer to this Queſtion, *What ſhall I do to inherit Eternal Life?* To reply, *Keep the Commandments* Sincerely; and, *Do this*; *i. e.* Love God and thy Neighbour, Sincerely, *and thou ſhalt Live.*

I Anſwer; It will appear to have been ſo *at that Time* when it was made,

made, if Two Points be conſider'd.

I. The State of Affairs in thoſe days. *Then* there was but a very little known of the Mediation of Chriſt. There was ſo great a *Cloud* on that Doctrine, that the Diſciples of our Lord, who of all Men had the greateſt Advantage, becauſe of their Conſtant being, and Familiar daily Converſe with him, yet underſtood nothing at all of his Death. Though he told them plainly of it, yet they knew not to the laſt what to make of it: Such a Thought could not enter into their Minds: yea, *Peter* aſſumed ſo much as to Rebuke him for Speaking of it: and the Two Diſciples, after his Crucifixion, ſpeak like Men quite out of Heart; *We truſted that it had been He which ſhould have redeemed Iſrael.* And therefore as Matters then ſtood, it would have been of no Uſe to either the Lawyer

Mat. 19. 22, 23.

Luk. 24. 21.

or Ruler, who came to our Saviour with their Queſtion, to have told them of *Faith in the Blood and Death of the Meſſiah*; which we muſt reaſonably ſuppoſe They were at leaſt as utterly Ignorant of as the Diſciples were: This would have quite Shock'd 'em; and he who had uſed ſuch Language, would have been no more Underſtood by 'em, than if he had ſpoken in a Foreign Tongue. This Doctrine was to them, what
Matt. 9. 17. *New Wine* that is full of Spirits, is to Weak *Old Bottles*, which would be burſt thereby, and the Liquor pour'd into 'em, be wholly loſt.

Our Saviour indeed, in his Sermon to the People, doth ſometimes mention this. He ſpake to the *Jews*, whom he had miraculouſly fed with a Small Quantity of Proviſions, a-
John 6. bout the Neceſſity of Eating his Fleſh, and Drinking his Blood. But we know the Iſſue of this: They who

ran

ran after him for the Loaves, ran away as faſt from him on his Preaching ſuch Hard Sayings, which they could not *Digeſt*. They ſtumbled at what was to them Unintelligible Doctrine; and the Twelve Diſciples were ready to Revolt alſo. Thoſe very Mouths that had Eat his Bread one day, were open'd againſt him the next: and they were ſo Angry on this Occaſion, as though they would have Eaten *Him* up. He alſo told *Nicodemus*, That as *Moſes lifted up the Serpent in the Wilderneſs, ſo muſt the Son of Man be lifted up: That whoſoever believes in him*, might *not periſh, but have Eternal Life*. But we can't reaſonably ſuppoſe, but that this *Maſter in Iſrael*, who was ſo very a Child, that he could not underſtand the New-Birth, muſt look on this as Riddle and Myſtery. He came *by Night* to Jeſus; and there ſeems to be almoſt as much of *Darkneſs* on his

v. 56, 67.

John 3. 14, 15.

Underſtanding, as there was then ſpread on the Face of Nature.

John 3. 36. *John* the *Baptiſt* too told 'em, *He that believeth on the Son, hath everlaſting Life*; but they underſtood very little of his Doctrine, who were ſo blind that they could not ſee the Spirit and Power of *Elias* in him that preach'd it. Theſe things were ſpoken by our Saviour and his Fore-runner; not ſo much for the preſent Advantage of them who heard 'em, as for the future Benefit of his Diſciples afterwards; when Chriſt having been dead and raiſed, the Spirit would bring them to their Remembrance, and open their Underſtandings fully to take in the Senſe and Meaning of 'em: As it was in other Caſes. For

*John 2. 22. *See alſo* Luk. 24. 8. & John 12. 16. when he ſpake of *rearing up the Temple in three Days*, meaning it of his Body; 'tis written, *When he was riſen from the Dead*, then they *remembred, that he had ſaid this unto them, and they believed*

believed the Scripture, and the Word which Jeſus had ſaid.

II. This Direction of our Saviour's muſt be taken in its due Extent and Latitude. When he ſaith, *If thou wilt enter into Life, keep the Commandments*: Or, *Love God and thy Neighbour*: *Do this, and Live*; i. e. Provided there be in thee thoſe Other Qualifications, or thoſe Other Duties be done by thee, that are elſewhere required as Abſolutely Neceſſary in order thereunto. This *Alone* is a Sufficient Anſwer to the Objection I am now conſidering. 'Tis very Uſual (as I have already ſhewn) with the Inſpired Writers to name *One* Duty, meaning it not *Excluſively*, but *Incluſively*; Others are Suppoſed and Implied, and taken for Granted; 'tis preſumed the Reader would ſo underſtand it. Eſpecially is it ſo, when there is a *Natural Connexion* between v. Ch. 1, 2.

tween what is plainly Expreſs'd, and what is only Implied. And ſo it is, in the Caſe now before us. For when our Saviour directs theſe Perſons, ſaying to the One, *If thou wilt enter into Life, keep the Commandments*: To the Other, *Do this*; i. e. Love God and thy Neighbour, *and Live*: This did by Plain and Evident Conſequence infer the Neceſſity of *Repentance*, yea, and of *Faith* too in the Meſſiah; ſuch a Meaſure of it, I mean, as was indiſpenſably Neceſſary in Thoſe Days, conſidering the Obſcurity of the Revelation.

The Neceſſity of *Repentance* might eaſily be gather'd hence. While the *Jews* fancied, a Partial and meer External Obedience, joined with Sacrifices, was Sufficient, they might entertain ſuch a vain Conceit, that *they needed no Repentance*. But when our Saviour requires Men to keep *All* the Commandments; which he had ſeveral

veral Times, but eſpecially in his Sermon upon the Mount, explained in a Spiritual Senſe; and told Men it did reach not only to their Actions, but to their Words and very *Thoughts*: And when he Commands Men to love God *with all their Hearts and Souls, with all their Mind, and all their Strength*; And their *Neighbour as Themſelves*: And told 'em *who was their Neighbour*; how Large and Extenſive a Word that was! They could not but be Senſible, if they were Men of any Thought or Reflection, that this was more than they had done; and conſequently *Repentance* muſt be abſolutely neceſſary.

Not to add, That the Neceſſity of Repentance was ſo plainly revealed, and ſo often inculcated in the Books of the Old Teſtament, that our Saviour could not but take it for granted; that unleſs they were very Stupid Readers of 'em, they muſt needs Underſtand ſo much. And

And when he taught Men to *Love God with all their Hearts*, it would naturally follow from thence, That they would believe on the Meſſiah, according to that Meaſure of Light which they had then about him. Not to add, That the Doctrine of *the Seed of the Woman that was to bruiſe the Serpent's Head*, was the very Foundation on which the Church hath been built ever ſince the Fall. Sure I am, that Chriſt himſelf reſolves the *Jews* Infidelity, into their want of Divine Love as its proper Cauſe. *Ye will not come to me, that ye might have Life.* But what is the Spring of this? That we have in the following Words, *I know you, ye have not the Love of God in you.* And again, *He that hateth me, hateth my Father alſo. If I had not done among them the Works which no other man did, they had not had Sin; but now have they both ſeen and hated Me, and my Father alſo.* To which let me add, That when

John 5. 40.

v. 42.

John 15. 23, 24.

when the Scribe approved of that Saying of our Lord's, that *Loving God* was the *Firſt* and *Great Commandment*; and *Loving our Neighbour* was the Next to it; our Saviour ſaith to him, *Thou art not far from the Kingdom of God*, *i. e.* from Owning me to be the Meſſiah: He had as near a Diſpoſition as ſuch Right Principles could give him; which if they had been followed, would have naturally led him on to the Acknowledging and Embracing of him. Mar. 12. 34.

But now here I expect to be asked, If any Man ſhould come to Me, with the ſame Queſtion, *What ſhall I do to be Saved?* Whether I would give him this Anſwer; *Keep the Commandments, and thou ſhalt Enter into Life: Love God and thy Neighbour* Sincerely: *Do this, and Live.*

To which I Anſwer; This is not the *Firſt*, much leſs the *Only* Thing I would ſay to him. Matters now

are

are very much Alter'd: the Mediation of Chriſt and his Death are now cleared up; and Chriſt himſelf, by his Spirit and Apoſtles, hath taught me to *Begin* my Anſwer, by Exhorting him to Repentance towards God, and Faith towards himſelf, in his Blood and Merits. And I would, as well as I could, conſider the State of that Man's Soul; and accordingly inſiſt more, and dwell longer upon the One or t'Other of theſe. If I thought he was not duly humbled, and broken for Sin, I would open the Nature, and urge the Neceſſity of *Repentance*. If I had Reaſon to conclude, that he was a truly Contrite Soul, and ready to be ſwallowed up with Deſpair, I would open to him the Nature, End, Value, and Sufficiency of the Death of Chriſt, and urge upon him the Benefit and Neceſſity of *Faith* in his Blood. And if he were a *Sick* Man, and ſo indiſpoſed for,

and

and uncapable of any other but *Ejaculatory* Prayer, I would conclude my Advice by minding him of the Publican's Petition, *God be Merciful to me a Sinner.* Luk. 18. 13. But then I would tell him, that We now knowing more of the One Mediator, whom *God hath ſet forth as a Propitiation through Faith in his Blood*, than ever the Publican did, that he ſhould be ſure not to forget to Add thereunto, *For the Sake, and through the Righteouſneſs and Death of Jeſus Chriſt.* But then in its Proper Place, I would endeavour to faſten this upon him, That as ever he expects to be Saved, he muſt through Grace ſincerely Reſolve to keep all the Commandments of God; and if God give him Life, he muſt Actually Do it, and not be *Partial* in God's Law. And whoſoever doth not, as to the Subſtance of it, Thus treat a Man who asks him, *What ſhall I do to be Saved?* Inſtead of being a Goſpel-

a Goſpel-Preacher, is, in ſhort, and to ſpeak plainly, no better than a Deceiver of the Souls of Men, and one who daubs with untemper'd Mortar.

And ſo much for this Third Remark, that this Direction of our Saviour is capable of an Evangelical Senſe.

There is One Remark more to be made upon it: And therefore,

4*ly*. I add, This Direction of our Saviour's may be taken in a *Legal* Senſe too: *viz*. You muſt *Perfectly* love God and your Neighbour; *Perfectly* keep all his Commandments, if you will inherit Eternal Life, without any one Single Breach either in Deed, Word, or Thought. But then, he did this with an *Evangelical Intent and Deſign*. He was far from Countenancing ſuch a damnable Error, that any Man could be ſaved by *the Deeds of the Law*.

But

But he laid the Law before 'em in its Extent and Spirituality, to break and humble 'em, and convince 'em that there was no Hopes of entring into Heaven this way; the Law requiring more than ever they had done for the Time Past, or were capable of doing for the Future; that so Despairing of Salvation that way, they might seek it elsewhere. And in this our Blessed Lord did no more than his Father had done before; and his Apostles by the Direction of his Spirit did, after his Resurrection; lay the Law in its Strictness and Severity before Men, that so they might be induced to flee to the Promised *Seed*, to be justified by an humble, broken-hearted Faith in him.

And this was so much the more necessary, because both of these Enquirers were *right Jews*, and *trusted in themselves that they were Righteous.*

Mat. 19. 20. *All theſe have I kept from my Youth up,* ſaith the One; though he was deeply in Love with this World. And the Luk. 10. 29. Other was *willing to juſtify himſelf.* He was for being Saved, not as an Humble Penitent Sinner, but as a Juſt Man. Our Lord would repreſs this Proud Phariſaical Humour of his; and to that End ſets the Law in a due Light before him, to prepare him if he had attended to it, for the Goſpel; and by the Parable of the *Samaritan* convinces him from his falſe and narrow Notion about this matter, who was his Neighbour; that he did not ſo much as *underſtand* the Precept, much leſs had he yielded a Perfect Obedience to it.

CHAP.

Chap. IX.

A Sixth Objection. *St.* Peter's *Words*; He that feareth God, and worketh Righteousness, is accepted of him, *Consider'd.* *A Bold Saying, and a Popish Legend.*

Obj. VI. ANother Objection is raised from the Words of St. *Peter*, with reference to *Cornelius*; *Of a* † *Truth I perceive that God is no Respecter of Persons; but in every Nation, he that feareth God, and worketh Righteousness, is accepted of him:* Whereupon we are told, * *There's no Necessity of a Thorough Christian Faith to recommend a Gentile to God's Acceptance.* He means, there's no Necessity

† Act. 10. 34, 35.

* *Vindic. of Mr.* T. F. *p.* 19.

of *any Faith* at all in Chriſt. If his Argument will prove any thing, it will prove as much as that comes to.

Ib. Peter *perceived the Neceſſity of no more than fearing God, and working Righteouſneſs.* And as for what *Little things Mr.* M. *is capable of Objecting from the Context, I am* (ſaith our Author) *well aware of: but I purpoſely leave that Side unguarded, well knowing in what Trap I ſhall catch him.*

§. I. This is a very Civil Gentleman, to beat the *Drum* to give his *Enemy* fair Notice, before he ſets Fire to the Train. If after ſuch a Warning I be blown up into the Air, I muſt thank my ſelf. But to ſecure my ſelf as well as I can, I will re-mind the Reader of the true State of the Queſtion: which is not, Whether an Honeſt Heathen, who never heard the Goſpel, may be Saved without an Explicit Knowledge of, or Faith in Jeſus Chriſt?

This

This is a Point which (as I have ſaid once and again) I will have nothing to do with. Our Queſtion is, Whether (Pretended) Piety and Vertue is ſufficient to the Salvation of an Infidel, to whom the Goſpel is duly propoſed and preached, though he do not believe on Jeſus Chriſt? Now though I do not Affirm, yet for the preſent I will Suppoſe ſuch a Heathen before the Goſpel is preached to him, to be in a State of Salvation: All that I am concerned to maintain, is this; That when Jeſus Chriſt and his Goſpel are propoſed to him, he is bound to believe and embrace them, on the Penalty of *Forfeiting his Salvation.* And this is very plain from the Inſtance of *Cornelius* himſelf, (though, by the way, I don't reckon Him to be a meer Heathen, but one of the Σεβόμενοι *, a *Jewiſh* Proſelyte, a Worſhipper of the God of *Iſrael*, and one who had an Implicit Belief of the

* *Vide* J. Mede's *Diſcourſes*, 3.11. & 33.

the Meſſiah). In the Verſes immediately following theſe words, *In every Nation, he that feareth God, and worketh Righteouſneſs, is accepted of him*; v.36,37, 38. We read that *Peter* preached Jeſus Chriſt to him in all his Offices; That *Peace is by Him*, procured by his v.39,40. Death; That *he is Lord of all*, and God had *Anointed* him; That he was *crucified, raiſed again, and is ordained to be the Judge both of the Quick and Dead.* And then cloſes his Sermon with theſe moſt Remarkable Words, v. 43. *To him give all the Prophets witneſs, That through his Name, whoſoever believeth in him, ſhall receive Remiſſion of Sins.* Now can any Man after ſuch a Sermon, and ſuch a Concluſion of it, ever imagine, that *Cornelius*, or any of his Houſe, could have been Saved, though they had not believed on Jeſus Chriſt, but rejected him as an Impoſtor? No Man can ſuppoſe ſuch a thing; eſpecially if hereunto be

be added, what the Angel ſaid to *Cornelius* himſelf about this matter; viz. *Go and ſend for Peter, who ſhall tell thee words, whereby thou and all thy Houſe ſhall be ſaved.* 'Tis Unaccountable to ſuppoſe that he might have been Saved, though he had not regarded one Syllable of what *Peter* had ſaid unto him. Acts 11. 14.

In ſhort; No Man *among Us*, to whom the Goſpel is preach'd, can be term'd a *true Fearer of God*, if he be not alſo a *Believer* on Jeſus Chriſt. To *the Fear of God*, and *working of Righteouſneſs*, add Faith in, and Love to the Son of God, and you have the compleat Character of one that is Accepted of God. But if a Man to whom the *Goſpel is preached*, remain an Unbeliever, he is not a true Fearer of God; for if he was, he would *Kiſs the Son* in Obedience to his Command: He is not a *true worker of Righteouſneſs*; for if he was, he would

work *this Work of God*, ſubmitting unto the Law of ~~God~~ Faith: He is not accepted of God, but rejected by him: and for all the Works of Righteouſneſs that he may pretend to, and value himſelf upon, he ſhall periſh for ever; and the Wrath of God, which now Smokes againſt him, will break forth into a devouring Flame. O that Men were Wiſe, and would Conſider before it be too late!

§. II. And now I have anſwer'd all the *Reaſons* and *Arguments* that have been brought to over-turn the Neceſſity of Faith to Salvation, and to Eſtabliſh the Sufficiency of bare Morality, or meer Charity, in order thereunto.

I have not indeed anſwer'd *All* that hath been written: For there remains ſomewhat more, which I ſhall not Dignify with the Name of *Argument*, or *Reaſon*, though urged by thoſe who are ſuch high Pretenders to it.

Two

Two *Things*, I think, we had beſt to call 'em: the One is a Bold Saying; the Other, an idle Popiſh Legend.

The Bold Saying is this; *viz.* That *Faith*, at the beſt, *is but a Dextrous and Lucky way of Thinking*; *but Charity to the Poor is Well-doing.* This we ſometimes meet with in *Converſation*, and 'tis urged to exclude the Neceſſity of Faith in order to Eternal Life. They who uſe it, have * borrowed it from a Modern *Unitarian*; who alſo ſaith a † few Lines before, *If a right Faith alſo had been neceſſary to Salvation, it muſt have been expreſly named.* Whether Faith be not expreſly required to Salvation, the Reader may ſee if he will but look back to the Third Chapter of this Diſcourſe. §. III.

* *Mr.* T. F's *Funer. Serm. p.* 117.

† P. 116.

But I take it, that Right Believing is *Doing*, and *Well-doing* too; for elſe he who believes the Goſpel doth do *Nothing* at all, or doth an Ill thing.

I have

I have always thought the Habit of Faith is a Holy Principle; and that to ſay an *Act* of Faith, is Good Senſe, and Sound Divinity too.

And a Right Belief, is the Neceſſary Foundation of Evangelical Obedience. If I don't believe aright concerning Jeſus Chriſt, I can't Truſt in him, nor Devote my Self to him, nor Obey him, nor do every thing in his Name, nor make the ſpreading of his Honour, and promoting his Intereſt, the End of my Life: All which, by the Goſpel, I am bound to do, as ever I hope to partake of the Inheritance of the Saints in Light.

The Root and Foundation of this *Bold* and *Wicked* Saying is this; *viz.* A vain Imagination, that the Supreme, if not the *Only* End of Religion in General, and Chriſtianity in Particular, is the Welfare of our Neighbour. Whereas 'tis clear as the Sun at Noon-day, that though this be *One* End,

End, yet 'tis but a Meaner and Lower one: The *Chief* Ends are, the Glory of God, and the Honour of Chriſt, in Conjunction with the Eternal Salvation of our Souls. And ſure I am, that an Unbeliever, for all his *Well-doing* to his Neighbour, doth not conſult any of theſe.

§. IV.

The Other Thing that is urged, is, an Idle, Popiſh Legend. 'Tis an Extraordinary Piece, and therefore the Reader ſhall have it drawn at Length in their own Words; leſt if I ſhould endeavour to contract it, he ſhould loſe any of the Beauties of it: viz. *The Puniſhment of* Judas, *who betray'd our Saviour, is, That he ſtands on the Surface of a Swelling dreadful Sea, with his Feet ſomewhat below the Water, as if he were about to ſink.----Beſides his continual Horror and Fear of going to the Bottom, a moſt terrible Tempeſt of Hail and Wind always beats on the Traitor's naked Body*

The Life of Mr. T. Firmin, *p.* 79, 80.

Body and Head: He ſuffers as much by Cold, and the Smart of the Impetuous Hail, as 'tis Poſſible to imagine that he could ſuffer by the Fire of Purgatory, or of Hell. But---in this great Diſtreſs, *Judas has One very great Comfort and Relief: For whereas the Tempeſt would be Importable* ('tis my Author's own Word) *if it beat always upon him from all ſides; at a little diſtance from him, and ſomewhat above him, there is ſtretched out a Sheet of Strong, Coarſe, Linen-Cloth: which Sheet intercepts a great Part of the Tempeſt.* Judas *Regales himſelf by turning ſometimes One Side, ſometimes Another Side of his Head and Body to the Shelter of this Sheet. In ſhort, the Sheet is ſuch a Protection to him, that it defends him from the One Half of his Puniſhment. But by what Meritorious Action, or Actions, did* Judas *Deſerve ſo great a Favour? He gave juſt the ſame Quantity of Linen-Cloth to a certain Poor Family for Shirting.* Now

our

our *Unitarian* Author is much concern'd, that he hath Forgot the *Name* of the Author of this Notable Story, and the Subject of that Precious Book, wherein he read it above Forty Years ago. However, upon this *Text* he gives us the following Obſervable Comment: *viz. It had been Impoſſible that this Gentleman ſhould hit on ſuch a Conceit as this; but from our* Natural Opinion *of the Value and MERIT of Charity; it ſeems to us a Virtue ſo Excellent, that it may Excuſe even* Judas *from ſome Part of his Puniſhment.* It ſeems a *Single Act* of Charity, though it extended no further than giving a Little Linen-Cloth, is a *Meritorious* One in *Judas*: Whether he thinks the Obedience, Death and Sufferings, of our Bleſſed Saviour to be ſo, I am not at leiſure to Enquire. Id. p. 79. p. 81.

Our Author *inclines to think, that divers Others may be as well pleaſed with the* Wit *of this Tale, and the* Moral *implied in it*, as he himſelf is. Next Id. ib.

Next to *Strong* and *Fair* Reaſon, methinks *Refined Wit* is the moſt charming Beauty that a man can look upon. I muſt confeſs I perfectly doat upon it, where-ever I do ſee it. But for my Life I am not able to diſcern the Ingenuity of this Story. If there be any Wit in it, 'tis as Poor as the Family *Judas* relieved, and altogether as *Coarſe* as the Traitor's *Canvaſe* could poſſibly be.

As for the *Moral* of it, I can make no better of it than this, That *Charity Alone* will never ſave a Man from Hell: And though he give away ever ſo much Shirting to the Poor, ſo as to have a great many Sheets of *thick Canvaſe*; not upon One ſide only, but all Round about him, 'twill prove but a Thin ſorry Defence from the Furious Storms of Divine Vengeance when they come beating down upon him.

Methinks there's ſomewhat of *Myſtery*

ſtery in this, that an Unitarian ſhould have ſo great a Love for *Judas*; whether it be becauſe he bore the *Bag*, or *betrayed* our Saviour, I ſhall not enquire. One would imagine that ſome mens Hearts do miſgive 'em, and that they are Conſcious to themſelves, that they ſhall go to Hell; and therefore they are for making it a Tolerable Place, and providing ſome *Refreſhments* for themſelves againſt their Arrival there. I would adviſe 'em as a Friend rather to take heed that they do not fall into it. For to *Regale* themſelves in Hell (as our Author's word is) I believe is ſuch Language, as the miſerable Wretches, who in the midſt of a Lake of Fire and Brimſtone, can't get one Drop of Water to cool the Tip of their Tongues, do not underſtand the meaning of.

The

The Cloſe.

HAving now gone through what I Principally Intended, there are a few things I would preſs the Reader to, and ſo put an End to this Diſcourſe.

§. I. I. That he would continue Stedfaſt in the Faith of the Goſpel. Be not ſhaken in mind by thoſe Winds of Falſe Doctrine, which from Hell beneath are blowing among us. Salvation depends upon Perſeverance: Heb. 10. 38, 39. If any man *draw back*, it is *to Perdition.* John 6. 67, 68, 69. When many of Chriſt's *Diſciples went back and walked no more with him*, ſaid he to the Twelve, *And will ye alſo go away? Simon Peter* in the name of 'em all anſwers, *Lord, to whom ſhall we go? Thou haſt the Words of*

of Eternal Life. And he hath the words of Eternal Death too, which he will Judicially pronounce againſt every Infidel and Apoſtate at the Laſt Day; whoſe Sentence ſhall never be Revers'd, and from whom there lies no Appeal. Ere-long he ſhall appear in all his Majeſty and Glory; then every Eye ſhall ſee him, and Multitudes of Men ſhall *Wail* becauſe of him; but the Cry and Howling will be louder than Ordinary among theſe Wretches. How will they hang down their Heads, not knowing which way to look, when for denying Chriſt, they ſhall be denied by him in the Preſence of all his Holy Angels! And with what an *Emphaſis* will thoſe words be pronounced by Him upon theſe Fools, *Depart from me, ye Curſed, into Everlaſting Fire.* Wherefore let us always *abide in him; that when he ſhall appear, we may have Confidence, and not* Rev. 1. 7. 1 Joh. 2. 28.

be Aſhamed before him at his Coming. But in Order thereunto, let every Profeſſed Chriſtian ſee to it,

§. II. II. That his Faith be an Operative, Practical, and Obediential One. If we have no better a Faith than that of Devils, we ſhall not have a better Portion than theirs. God will not be put off with Smoak inſtead of a Sacrifice. We muſt not think to impoſe upon Him, as *Jacob* did upon his Aged Father, and get the Bleſſing, if we are not the Right Perſons to whom it do's belong. For though God be *the Ancient of Days*, yet he is not Dim-ſighted, as Old *Iſaac* was: Though we appear in the Garments of our Elder Brother, having *put on Chriſt* by an External Profeſſion, he can Eaſily ſee the want of Sincerity within. Do but ſeriouſly Conſider what our Bleſſed Saviour ſaith to this Purpoſe;

poſe; *Then ſhall ye begin to ſay, We have eat and drank in thy Preſence, and thou haſt taught in our Streets: But he ſhall ſay, I tell you, I know not whence you are; Depart from me all ye Workers of Iniquity.* *q. d.* The very Plea you make for your Selves, is an Aggravation of your Crimes. *I taught in your Streets* you ſay; Why then you were better Inſtructed, and can't pretend you continued in Sin for want of Knowledge. Have you indeed *Eat and drunk in my Preſence?* By ſo doing you Openly profeſſed your Selves to be my Diſciples: In Every Sacrament you had all the Arguments againſt Sin that might have been drawn from my bitter and bloody Death and Paſſion repreſented to you: And you renewed your Covenant of Fealty and Obedience to me. And yet after all this to prove Workers of Iniquity! Hereupon this Plea will be immediately Luk. 13. 26, 27.

diately over-ruled in a Diſdainful manner. *Then ſhall ye Begin to ſay, q. d.* This is ſo Idle, ſo Impertinent, ſo Sottiſh an Argument for an Ungodly Wretch, that I will not have Patience to Hear it. I will immediately cut off ſuch Fooliſh Babblings; I will caſt out this Defence without any more ado. And then *He ſhall ſay, I tell you, I know not whence you are.* I ſcorn to be thought to have had any Relation to you, or any Reſpect for ſuch as you. And therefore *Depart from me*, into *Outer Darkneſs*, that you may never be ſeen more; and into a Place moſt Remote from me, where you ſhall receive the Juſt Reward of all your Evil Deeds.

But as I have preſſed Obedience in the General, ſo I ſhall endeavour to perſwade to one Particular and Signal Inſtance of it. And therefore,

III. If

III. If my Reader be Able, I ſhall call upon him to ſhew the Truth of his Faith by Abounding in this Grace and Good Work, *viz. Charity to the Poor*; Eſpecially where he finds Poverty and Serious Religion dwelling under one and the ſame Roof. And I will inſiſt Longer on this, becauſe though I will not give All to Charity, as they do whom I have been Writing againſt; yet I will allow it its Due Place, which is more than Worldly-minded Men are willing to afford it: but yet I will not advance it Higher than the Holy Scriptures do. The Apoſtle bids *Timothy*, *Charge them that are Rich in this World, that they do Good; that they be rich in Good Works, ready to diſtribute, willing to communicate; Laying up in Store for themſelves a Good Foundation againſt the Time to come, that they may lay* 1 Tim. 6. 17, 18, 19.

§. III.

hold on Eternal Life. Were they not the Words of an Inſpired Apoſtle, they would hardly ſeem conſiſtent either with Prudence, or with Good Manners: If we conſider the Perſons concern'd in them, *the Rich in this World:* The Way and Manner of Application to 'em; and that is under the Notion of a *Charge*: The Matter and Subſtance of that Charge, that they would voluntarily and readily give away a Conſiderable ſhare of their dear Earthly Treaſure: And the Man who is to give this Charge; and that is *Timothy* a Miniſter, and one of the Younger Sort too, and under Low Circumſtances; and Jealous Men might be apt to ſuſpect, when he beſpeaks a Liberal Relief for Others, he really means his *Poor Self.*

Men's Spirits naturally Riſe with their Fortunes; as every light and floating Subſtance doth with the Encreaſe

Encreaſe of the Swelling Water, on the Top whereof it Swims. That Body of Men who have the *Power of giving Money*, reckon of Courſe they have a Power of giving *Laws* too. Wealthy Men do naturally expect it as their Due, to be applied unto with a great deal of Addreſs and Ceremony, with mighty Courtſhip, and lowly Submiſſion: That the Words of all who ſpeak to 'em ſhould be as Fine, and as Soft as the Garments they themſelves wear. To come to them with a *Charge*, is ſuch a Coarſe handling, as they can by no means endure: Eſpecially if you would engage 'em to part with a Conſiderable Sum of Money. 'Tis as Laborious a Work to fetch the Silver and Gold out of the Sealed Bags and Iron Cheſts of ſome of 'em, as it was Originally to dig and draw it out of the Mine. And, to compleat the Parallel, he

that attempts it muſt Ordinarily expect to be their Slave. They will turn a Piece of Money up and down, and look very Wiſtly upon it; and how little Reſpect ſoever they may have for his Perſon, or Government, truly the *Image of Cæſar* upon his Coin is exceeding Beautiful and Charming; they dearly love him *there*, and he hath won and perfectly captivated their very Hearts: Yea, even thoſe that are of a Better Temper, generally look for very Warm Applications, and a very Tender Handling; you muſt be ſure to ſtrike 'em in the Right Vein too, or elſe there's little Hope that they will bleed Freely.

They may make a Shift to bear with it in an *Aged Paul*, whoſe Gray Hairs may give him ſome Authority, and Command ſome little Reſpect; they will ſhew ſo much Breeding as to *give the Old Man the Hearing*: but if it be a *Young Timo-*

thy

thy that ſpeaks to 'em in ſo Bold a manner, he muſt expect they ſhould *Deſpiſe his Youth* and *Charge* both together; ſhut their Ears as cloſe as they do their Hands, and ſend the Sawcy Babbler away with as much Contempt and Scorn as they would diſmiſs the Poor withal, whoſe Cauſe he hath Eſpouſed.

But yet notwithſtanding all theſe Diſadvantages, a Divine Commiſſion gives a Man Authority and Courage too. The Apoſtle puts the *Warrant* into *Timothy*'s hand, and requires him to Serve it upon the Greateſt of 'em all. *Charge them that are Rich in this World, that they be Rich in Good Works*, &c. And to prevail with 'em to raiſe a Conſiderable Sum, he orders him to promiſe 'em the Greateſt Intereſt on a *Fund* of the beſt Credit, where they need not fear any Deficiencies, *viz.* the Word of

of God, who hath aſſured Men, that this is to *lay up for themſelves a good Foundation againſt the time to come, that ſo they may lay hold on Eternal Life.* The Reſult of the whole is this, That the Right Exerciſe of Charity to the Poor is neceſſary to the Salvation of the Rich.

And we can't look upon the Garb, and the Figure that ſeveral do make; or view the Places where they are Seated in ſome of our Religious Aſſemblies; but we muſt conclude there are Many ſuch. We may find 'em in the Front, the Uppermoſt Seats, and there they look like a Capital Letter in the Beginning of a Book, with a mighty Flouriſh round about it. We can't look 'em in the Face, nor lift Up our Eyes to the Top of their Heads, but we may preſently ſee they have their Superfluities, Enough and to Spare: and it would be an Unpardonable Reflection upon their

Honeſty,

Honesty, or their Prudence, if we should make any Doubt of their Quality.

But yet, when they who so richly Deck and Adorn themselves, are called upon to *Honour God with their Substance*, they grow wonderfully Modest and Shy of a Sudden. They who with a great deal of Briskness press'd forward before, fall back in a Moment. They are like the *Sensitive Plant*, that spreads widely on every side; but if you touch it with your Finger, immediately it shrivels and shrinks up into a very small and narrow Compass.

This therefore had need to be a little Stated, who are Rich Persons; lest some should fancy themselves not to be within the Verge of the Apostolical Text, though they really are; and thereupon think themselves excus'd from the Duty of it; and so by

by wrong Notions and covetous Practices Diſtinguiſh themſelves out of the Reward of it, Eternal Life.

We no ſooner hear the Sound of this word, a *Rich* Man, but we are preſently apt to think of a vaſtly Over-grown Eſtate. Whereas the true Standard by which we ought to meaſure, is, the Circumſtances of a Man's Condition in the World: his Birth and Education; his Rank and Quality; his Family and Children; and the Poſt wherein Providence hath ſet him. Men of High Deſcent, or Numerous Families, or in Publick Stations, need more than a Single and Obſcure Perſon, or a Private Man. The ſame Quantity of Water that would almoſt drown a low and ſmall Plant, may be far from being Sufficient for a great Tree that has a large Root to ſuck, and many Branches to feed. Hence it

is

is that we have Poor Landlords, and Rich Tenants; Poor Noblemen, and Rich Citizens: As there are Cold days in Summer, and Warm ones in Winter; that is, conſidering the Seaſon of the Year. He who hath wherewith to ſupply all that Neceſſity and Decency do's require, and all things being conſider'd which ought to be laid in the Balance, hath beſides ſomewhat Conſiderable to Spare, is a Rich Man, though he hath not his Hundreds *per Annum.* Robiſon's *Obſerv. p.* 155.

But if after all, any ſhould Shuffle, and refuſe to be accounted and called Rich, yet ſhall he not ſo Eſcape. If he fly from this Text of Scripture, he ſhall not avoid the Edge of Another, written by the Pen of the ſame Apoſtle: viz. *Let him that ſtole, ſteal no more; but rather let him labour, working with his Hands the thing which is good, that he may have to give to him* Epheſ. 4. 28.

him that needeth. The Former Part of the Precept I would hope my Reader is not concern'd in; *Let him that ſtole, ſteal no more*; and therefore I drop that. But they are but very Few who will not come within the Compaſs of the Latter; Tho' they are *Handicrafts-men*, and live by their daily Labour, they ſhould, if Poſſible, Earn ſomewhat for the miſerably Poor, as well as for Themſelves.

Having thus juſt ſtept aſide to ſpeak a Word to the Meaner Sort, I return to the Company I left, I mean *the Rich in this World*: whom I muſt put in mind of their Duty, and the Right Exerciſe of it alſo: They muſt not only Give, but do it Liberally too. Indeed God hath not told us Exactly, and Particularly how much every one ſhould give; and therefore I ſhall leave it, as he has done. The *Civil* Power may levy a Tax,

a Tax, and appoint every Man his *Quota*. But I don't find this do's belong to a Minister of the Gospel. Let Men *Rate Themselves* (for that they like Best): But let 'em not Deceive Themselves; for they can't Deceive God, nor will he be mocked. Every Man is to Judge for Himself; for every one may be presum'd to know his own Condition better than Another. But let every one so judge, as being under a very Serious Sense, that He himself, and this Whole matter, will be judged over again, by One who do's expect to Reap according to what he hath Sown; and that his Poor shall receive Much, where he hath given Much. No Man can think, that a Single Grain, or Two of Wheat, is an Answerable Thank-Offering to God, who hath given him an Encrease of Thirty, or Sixty, or it may be an Hundred-fold; bless'd their Seed, and caused

cauſed it to Spring up into a very Plentiful Harveſt.

The Apoſtle hath laid down a Rule in the General, wherein there
1 Cor. 16. 2. is a manifeſt Equity, *according as God hath Proſper'd every Man.* But if we ſhould take an Eſtimate by that ſorry Pittance that many give, we muſt conclude, God hath proſper'd them but very Little, and they have made but Poor Gains by their Reſpective Employments. The Ground wherein are very Rich Mines of Silver and Gold, is often Rocky and Barren, and brings forth Little for the Feeding of any Living Creature. Theſe Hard and Cloſe Men will be made ere-long to know, 'twas their Duty to give with an Open Hand, and a Large Heart.

For the *Grace* of a Kindneſs is many times loſt by the Aukward manner of doing it. 'Tis ſo with Reference to Man; but much more with

with Reference to God, who ſees the Inward Frame and Temper of our Minds; whether what we beſtow be wrung from us by Importunity, like Water extorted from a Stone by the meer force of the Fire; and then too the Little comes dully away, by ſlow Drops, One now, and Another anon; or whether it come from a Warm Spring of Love, liberally pouring forth its cool Streams for the refreſhing of any dry and thirſty Traveller, or filling any Empty Veſſel that is brought unto it.

That Charity to the Poor is a Neceſſary Means on the Rich Man's part to the attaining of that Bleſſed End: appears from its being laid down as a Mark and Sign of the Truth of thoſe Graces and Duties, which are indiſpenſably required unto Salvation. He is a very Abſurd Man, who can imagine any One ſhall be Saved, who

James 1. 27. hath no *true Religion.* Now *pure Religion, and undefiled before God and the Father, is this, To viſit the Fatherleſs and the Widow.* 'Tis to do it ſo, as to Help and Relieve 'em; not in an idle Complement. Such a Viſit is like the Religion of him who makes it; there's Nothing in either one or t'other. To ſpeak plainly, a *Godly-Covetous* Man is juſt Such another Monſter as a *Religious Sot*, and a very *Pious Whoremonger*: A Creature of Man's making, conſiſting of Abſolute Impoſſibilities, and Groſſeſt Contradictions.

No Man can be ſo mad as to Hope any one ſhall reach Heaven, who is wholly void of *Love to God.* Now whatever fleeting Paſſion a Man may have, the Scripture will not allow it to paſs for Sterling, but tells us 'tis Counterfeit Coin, if we have no Regard to the Poor. How plain are thoſe words of the Apoſtle,

* *Whoſo*

* *Whoſo hath this World's Goods, and ſeeth his Brother have need, and ſhutteth up his Bowels of Compaſſion from him, How dwelleth the Love of God in him?* He ſuppoſes this to be a very Plain Caſe, and therefore propounds it by way of Queſtion, appealing to any Indifferent Man. And if the hardned Miſer himſelf entertain ſo ſottiſh a Conceit that he hath the Love of God in him, 'tis Demonſtration that he hath as little of Senſe as he hath of Charity. * 1 John 3.17.

No Man who reads and believes his Bible, can imagine he ſhall be Saved without *Faith*. Now St. *James* telleth us, That which is void of Good Works, is no more Saving-Faith than a meer Carkaſe without any Life in it, is a Man. And ſuch a Senſeleſs Lump the Covetous Niggard is, if he pleaſe himſelf with the idle Hopes of Heaven: His Underſtanding is Departed from him (if ever he had

Any); His Eyes are gone, for he can't ſee Chriſt in any of his Poor Members; whoſe ſorry Garments, ſo full of Holes, do rather Shew their Nakedneſs, than Cover it. His Hand is ſtiff, he can't open, nor reach it out to a Needy Object, though it ſtand Cloſe by him. He has no Soul, he is Spiritually Dead, for he is buried in this World; and the next Tidings we hear of him, muſt be the Same with that which is reported of his Elder Brother, St. *Luke*'s Fool, that he is *in Hell.* For it muſt always be remembred, that Relieving the Poor is One Sort of Good Works; and he is a very Bad Man who neglects That, how much ſoever he may abound in the Cheaper Duties of Praying, and Hearing, and Receiving the Lord's Supper.

No Chriſtian can ſuppoſe any Man among Us can be Saved without *Love* to our Bleſſed Saviour; if he ſhould

ſee

ſee Him ſtand before his Door Hungry, Thirſty, and Naked, and yet refuſe him any Relief. The Apoſtolical Cenſure is left on Record; Let ſuch a Man be *Anathema Maranatha.* And Chriſt himſelf hath ſaid, *In-as-much as ye did it not to One of the Leaſt of theſe, ye did it not to me.* And he hath forewarn'd us of the Doom which in this Caſe ſhall be pronounced by Himſelf: *Depart from me, ye Curſed, into Everlaſting Fire, prepared for the Devil and his Angels. For I was an hungred, and ye gave me no Meat,* &c. *q. d.* You would not afford me hardly a Morſel of Bread, or a Draught of Drink; and for that you ſhall not have a Drop of Water to cool the Tip of your enflamed Tongues. You would not viſit me in Priſon; and therefore you ſhall be caſt into a Dungeon, where you ſhall never ſee my Face. You would not Cloathe me when I was Naked; and for that

1 Cor. 16. 22.

Mat. 25. 45.

v. 41, 42.

reaſon you ſhall be cover'd with Confuſion as with a Garment. I was a Stranger; and you look'd upon me as ſuch; neglected me as if you did not know me; and therefore now I will not acknowledge you; you would not hear My Cry, nor will I regard Yours. You ſhut up your Bowels of Compaſſion from me, and my Gates ſhall be ſhut againſt you. Thoſe Mouths that only ſaid, *Be ye filled, and be ye cloathed*, ſhall in vain be open'd to cry for Mercy, which you would never ſhew. Thoſe Empty hands which were ſo often ſtretch'd forth, and lifted up to Heaven in vain, but never open'd to me on Earth; ſhall be bound in Everlaſting Chains. Thoſe Petrified Bowels, thoſe Hearts of Rock and Flint ſhall be melted down in the Flames of Hell; for nothing elſe could make them to Flow.

This

This Solemn Account of the Proceedings of the Laſt Day ſhews, That doing Good, eſpecially to them that *are of the Houſhold of Faith*, muſt not be dwindled away into a meer Sign, and be look'd for Only in the Retinue of Other Graces and Duties: 'Tis a Diſtinct Grace and Duty of it ſelf, and under that Notion required as abſolutely Neceſſary to Salvation. Texts of Scripture might be heaped up to this Purpoſe. I wiſh ſome Men would turn to their Bibles, that their own Eyes might ſatisfy 'em, whether in thoſe Editions of 'em which are in their Hands, there are ſuch Words as theſe; *I ſay unto you, Make to your Selves Friends of the Mammon of Unrighteouſneſs, that when ye fail, they may receive you into Everlaſting Habitations.* There are few who need to be told what *Mammon* is; and many Covetous Men do well enough underſtand what the Luk. 16. 9.

Mammon of *Unrighteouſneſs* is; tho' not in that Senſe wherein our Saviour meant it: For he doth not mean that which is gotten by Unjuſt Dealings. God hates Robbery for a Burnt-Offering, and will not accept of a Stollen Beaſt when it bleeds at his Altar. But by the *Mammon of Unrighteouſneſs*, is meant Unfaithful Deceitful Riches, that, like wicked Servants, often run away from their Owners, and give their Maſters the Slip. Lay theſe *out* againſt a time of Need, *when ye Fail. 'Tis appointed to all Men once to die*; and then every Man proves a Bankrupt, to that Degree, that *Fleſh and Heart* will *fail.* I have often thought of that Saying
1 Tim. 5. 7. of the Apoſtle, *We brought nothing into this World with us, and 'tis certain we ſhall carry nothing out.* The Former is altogether as Certain as the Latter; and yet the Word is applied to That only. 'Tis a Mercy that God

God hath order'd it ſo. Had it been Otherwiſe, the World had been impoveriſh'd long ago by Plentiful Returns into the Other State: All had been born away many Ages ſince by our greedy Forefathers, and not a Foot of Land been left for their Poſterity ſo much as to ſtand upon. We, as well as They, muſt leave all behind us; and therefore 'tis good Husbandry to uſe that, of which at the Beſt we are but Tenants for Life; that when we fail and die, and ſhall not have a Penny to take away with us; *They may receive*; *i.e.* by an uſual Hebraiſm, *We may be received* into *Everlaſting Habitations.*

We have no Reaſon to think it Hard, if the *Earth-Worm* be not taken in. *Miſers* are in God's Account ſome of the vileſt of Sinners. They are called *Adulterers* and *Adultereſſes*, who are the *Friends of this World*; much

much more do they deſerve that Infamous Character, who are its doating Lovers. *Covetouſneſs* is declared to be *Idolatry*: and a God of Silver and Gold is no Better a *Deity* than one of Wood and Stone; only the *Metal* is ſo: the Worſhippers of one and t'other are equally Wicked and Stupid. The Apoſtle could not think or ſpeak without Tears in his Eyes on thoſe who *Mind Earthly Things*; and when he writes about 'em, his Pen leaves this great *Blot* upon them, *They are Enemies to the Croſs of Chriſt*; and then of courſe it follows, Their *End is Deſtruction.* It were eaſy to ſhew in more Scriptures than one, where they are placed among the moſt Abominable Wretches. It ſhall ſuffice to take notice of that wherein we are more Particularly concern'd, becauſe 'tis a Prophecy of the *Laſt* Days; which by the Character of the Perſons, as well as by the

* Phil. 3. 18, 19.

the Help of Hiſtory and Chronology, we are ſure *are* come upon us. We are told, that Then *Men ſhall be Boaſters, Proud, Blaſphemers, Diſobedient to Parents, Unthankful, Unholy, Without Natural Affection, Truce-breakers, Falſe Accuſers, Incontinent, Fierce, Deſpiſers of thoſe that are Good, Traytors, Heady, High-minded, Lovers of Pleaſures more than Lovers of God.* See what a Regiment here is, *Black* as that Hell it ſelf, whither they are haſtning apace: Now *Lovers of Themſelves*, and of none beſides; who alſo are *Covetous*, are in the *Head* of 'em, and march in the foremoſt Rank. And no Wonder if we meet them, like ſome Deſerters when they come out of a Town ſurrendred to the Enemy, with a Mask on. For there's none of their Companions but have as well as they, *a Form of Godlineſs.* Well therefore might the *Pſalmiſt*, when he mentioned *the Covetous*, add, *Whom the Lord abhors.* And

2 Tim. 3. 1, 2, 3, 4, 5.

Pſ. 10. 3.

And now methinks that Man is perfectly Blind, who can't by the Eye of Faith ſee Multitudes of Rich Men ſinking down into Hell. Methinks I have the dreadful Cry of 'em in my Ears as they are falling into it, and over-hear 'em very mournfully ſay, *Fools that we were, we would not lay out ſome of that Money which we could well enough have ſpared, according to God's Command; and therefore inſtead of mounting up to yonder Regions of Light, we are now tumbling headlong into this*-----And then the riſing Stench and Smoak of the dreadful Lake of Fire and Brimſtone, confuſedly mingled with the Scorching Flames flaſhing up, and, ſo greedy to devour, that they Meet 'em Part of the way; do almoſt choak 'em, that they are not able to Finiſh the Sentence. And there we muſt leave 'em, rolling up and down in the midſt

midſt of the Boiling and Black, though Flaming Waves, where the miſerable Wretches muſt abide for Ever, without the Relief of Hope, that ever they ſhall have ſo much as the Eaſe of one Moment, or that any Period ſhall be put to their Exquiſite Torments.

But I am loth my Diſcourſe ſhould leave my Reader in Hell; That would be a Sad Concluſion of my Book, and of his Life. I have ſhewn him the Gates of Death; but 'tis with this Deſign, to prevent his Entering in. I would not ſay to any Man, *Thy Money periſh with thee.* I would much rather Exhort Men to labour after, and pray God they may have a better Mind, and readily part with ſome of their Money, that they may not loſe their Souls: for 'tis impoſſible they ſhould ſave Both of 'em. To Repentance and

and Holineſs towards God, and Faith in our Lord Jeſus Chriſt, let there be added an Abundant Charity to the Poor; ſo will Rich Men *lay up in ſtore for themſelves a good Foundation againſt the Time to come, and lay hold on Eternal Life.* *Amen* and *Amen.*

FINIS.

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